To Miss M. Henne
From her friend
L L.

May 20th 1879

Julia M. Hopkins
from her absent
friend -

1907 -

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Pius IX.

A POPULAR LIFE

OF OUR HOLY FATHER

POPE PIUS THE NINTH

DRAWN FROM THE MOST RELIABLE AUTHORITIES.

BY

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Pastor of "St. Rose's Church," New York.

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"CAUSAM OPTIMAM TUENDAM MIHI ASSUMPSI."

[ROSSI.]

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✝ JOHN, CARDINAL McCLOSKEY,

Archbishop of New York.

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TO

PIUS THE NINTH,

THE MOST MAGNANIMOUS OF RULERS, THE
MOST FAITHFUL OF PASTORS, THE
MOST LOVING OF FATHERS,
THE MOST PATIENT
OF SUFFERERS,

AS AN HUMBLE TRIBUTE

TO

HIS GOLDEN JUBILEE IN THE EPISCOPATE,

THIS VOLUME IS AFFECTIONATELY DEDICATED

BY THE AUTHOR.

PREFACE.

"THE Supreme Power in the Church," says the Council of Trent; "the full power of supporting, ruling, and governing the universal Church," says the Council of Florence, "resides by divine right in the Pontiff of Rome, who, in quality of the successor of the blessed apostle Peter, is the true Vicar of Jesus Christ, the visible Head of the whole Church, the common Father and Teacher of all Christians."

To aid him in the discharge of his manifold and onerous duties, the Roman Pontiff has his venerable brethren in the Episcopacy; for they too are divinely appointed to govern and teach in particular churches, though in subordination to the Supreme Head, whose sole right and privilege it is to convoke them in Council, to preside over them personally, or by his legates, in their deliberations, and to confirm their decrees.

Subordinate to the bishops, are the priests, the deacons, and other ministers, who have the more immediate care of the faithful.

Such is the unbroken hierarchical chain which unites the simple layman by his priest to his bishop, and by the bishop to the Vicar of Jesus Christ, and which combines two hundred millions of Catholics into what St Paul calls "one body, one spirit, having

one Lord, one faith, one baptism." This glorious bond of union is of divine institution.

Whenever our Saviour speaks of his Church, he employs expressions which imply the idea of unity and organization. It is a kingdom, a city, a house, a flock. He announces expressly his intention of uniting all those who believe in Him, in "one fold, under one Shepherd."

Among the twelve disciples whom he chose to form and feed his flock, and establish his Church, it was Peter whom he appointed to replace himself as the visible Head of all the flock, and as corner-stone of the mystic edifice, when he himself should have returned to his Father in heaven. "Thou art Peter, and upon this rock I will build my Church. I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt loose upon earth shall be loosed also in heaven." "Confirm thy brethren. Feed my lambs, feed my sheep."

To say that the prerogatives of Peter must end with his death, is to say that the Church, to which Christ has promised eternal stability upon the rock where he has built it, must lose its foundations within a lifetime, and being deprived of its very strength, of him who holds the keys, must become a ruined habitation, open to every passer-by; it must be no Church at all, and the Divine Word has failed.

We Catholics, knowing such assertions to be blasphemous, recognize in Pius the Ninth the legitimate Successor of St. Peter in the Supremacy of the Church.

The Prince of the Apostles established his See at Rome, and died in that city. The testimony of writers of the first century,

and monuments still existing, place these facts beyond doubt. Being then members of that flock who are to receive their spiritual food at the hands of this lawful Successor of St. Peter, being a portion of that mystical body of which Pius the Ninth is visible Head, being members of his spiritual family, we should know our Shepherd, we should love our Father, we should sympathize with our Head; rejoicing when he rejoices, suffering when he suffers.

To make this venerable Father better known to his children, has been my sole object in writing this brief popular life of the present reigning Pontiff. I have attempted to make his children familiar with the glories and trials, triumphs and humiliations of one of the greatest Popes; to portray before them the picture of his life, adorned as it has been and still is, thank God, with the fairest virtues that have ever graced the soul of an occupant of Peter's Chair.

This book does not claim to be a history of the Pontificate of Pius the Ninth. Such a work could not be compressed within the limited dimensions of the present volume, and would require an access to documents not within my reach, as well as more time and attention than could be conscientiously spared from a large field of ministerial labor. I have merely sought to place in the hands of the general reader a story of exalted virtue; of meekness, firmness, humility, self-respect, patience, courage, faith in God, devotion to the Blessed Virgin, unbounded charity towards all men; in a word, to place in the hands of the reader a history akin to the Life of a Saint.

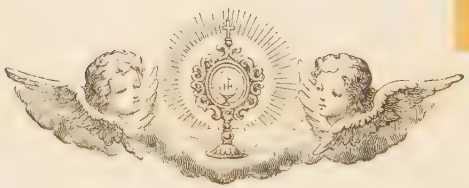
I am not without hope that the spiritual benefit to be derived

from the study and imitation of our Holy Father's Life, may not fall far short of that to be obtained from reading the life of a canonized servant of God.

The story, too, of the revered Pontiff's life, as Temporal Sovereign, will, I trust, prove interesting and instructive.

The facts, dates, and much other important matter, have been selected with care from the most reliable authorities.

St. Rose's Rectory,
New York, Candlemas, 1877.



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FIRST CHAPTER.

CHILDHOOD OF PIUS THE NINTH.

SINIGAGLIA, the birth-place of Pius the Ninth, is one of the most ancient towns of Italy. About four hundred years before Christ, some warlike tribes, named Senones, or "men from the neighborhood of Sens," on the banks of the River Seine, in what is now modern France, invaded Italy, capturing and plundering the City of Rome. Attracted by the beauty and salubrity of the Adriatic coast, these Gauls then settled down; calling their new home Seno Gallia: whence the modern Italian name of Sinigaglia.

In this venerable sea-port town of Umbria, a province in the States of the Church, there dwelt towards the close of the last century, the Count Jerome Mastai Ferretti and his devout wife, the Countess Catharine Solazzi. They were both descended from noble and illustrious families, whose successive generations, during the lapse of centuries, had been held in high esteem, on account of valuable and disinterested services rendered to their country. The present Count and his wife were distinguished for their quiet and sincere piety, good common sense, wise frugality and industry, and a generous though prudent charity. Count Jerome, who filled the office of Mayor of his native town, a position which, from its long tenure in the family, had become almost an hereditary privilege, was sprung from an ancient family of Crema, in Venice. Towards the end of the fourteenth century,

his remote ancestors had removed to Sinigaglia, where, for their patriotism and integrity, they were honored with the title of Count. In the course of time, they added to their own name that of Ferretti, on one of their members marrying the last female descendant of that honorable and illustrious line.

To this worthy couple, God was pleased to send four sons and as many daughters. The youngest son, who received in baptism the name John Mary, and who to-day is the great and glorious Pope Pius the Ninth, was born on the 13th of May, 1792.

John Mary Mastai passed his years of infancy and childhood in evil times, specially sad and distressing for the Church. The Vicar of Christ, Pope Pius the Sixth, was then in exile, far away from his capital, that Eternal City of the Soul, which, as the residence of St. Peter's successors, the home of so many noble confessors of the faith, and the sanguinary scene of so many glorious martyrdoms, has become the centre of the entire Christian world. After a long and cruel imprisonment, death released the Pope from his suffering, and he expired within his prison walls on the 29th of August, 1799. A deep and lasting impression was made upon the tender mind of John Mary, on hearing of the tragic fate of this illustrious and holy confessor of the faith. The Countess Catharine explained to her child how this venerable Head of the Church preferred to suffer exile, and was willing even to go to the block or the scaffold, rather than become a creature of Napoleon Bonaparte and of those infamous Revolutionists, who, after trampling under foot everything sacred, endeavored to dethrone God himself, by presenting to the people for their worship the Goddess of Reason, personified in a wretched and degraded woman. His tender heart, so devoted to God and the Blessed Virgin, so full of love and goodness, shuddered within him, as his pious mother related to him the sacrilegious crimes with which the French infidels of the Revolution were at

that time defiling their guilty souls. Yet, unlike most children of his age, when they hear a sad story, he abstained from giving expression to his feelings in childish exclamations of horror, or of hatred for the evil-doers. His mother's story of the sufferings endured by Pope Pius the Sixth, seemed to have the effect, even at that tender age, of preparing the soul of this child, who was destined by God to govern, guide and gladden His Church in some of her darkest hours, to meet his own future trials and afflictions with heroic fortitude and meek resignation. He learned even then to have recourse to Heaven, and to seek comfort, guidance and light in fervent and persevering prayer.

It is related that the Countess Catharine, who, like most Italian mothers of her time, kept her children under her own eyes from early morning till sleep closed their eyes at night, said one evening to her boy, as he was beginning his usual night prayers, that he should say them with increased fervor and earnestness; for the French enemy had invaded Rome, taken the Holy Father prisoner, and carried him away into a foreign land. The young John Mary prayed earnestly, then reflected for some time, and finally, with tears in his eyes, said to his mother: "But mother, how can God permit the Pope, who is the Representative of His Son Jesus, to be thus visited with tribulation? Why does He allow bad men to put him, who you say is good and just, into prison like a criminal?" "My child," replied the Countess, "just because the Pope is Christ's Representative, does God permit him to be thus treated. Do you not remember what I told you in the history of our Saviour? how the Son of God, who was love itself, had many enemies; how these took Him captive, and subjected Him to the most cruel sufferings, and even put Him to death on the cross? And do you not see, my child, that God has so willed that the Popes should be the followers on earth of the suffering Jesus? Our Holy Father, Pius the Sixth, is at present treading

in the footsteps of many of his predecessors, and especially of his Lord and Master Jesus Christ."

"But, mother," replied the boy, "these men who persecute the Holy Pope in this way must be bad men, and we ought to pray to God to punish them." "My dear child," answered the Countess, "we must never ask God to punish any creature. Remember what Jesus did on the cross. He prayed for his enemies, begging His Eternal Father to spare them, and to turn them from evil to good. I feel certain that Pope Pius is, at this very moment, doing the same thing. Let us unite our prayers with his, and beg of God to enlighten and convert the impious men who are laying violent hands upon the Holy Father." The young John Mary then knelt down, and said an additional Our Father and Hail Mary for the enemies of Pius the Sixth.

Every morning afterward, John Mary Mastai, who was now about seven years of age, prayed earnestly for the persecuted Pope and his persecutors. This generous mode of dealing with his enemies, he preserved all through his youth, practised constantly in early manhood, and even now in his old age, adheres to with unswerving fidelity. He has continued to cherish this magnanimous spirit of charity, as a precious legacy bequeathed to his keeping by a truly Christian mother.

Not the least among the many sterling virtues inculcated by this devout matron upon her favorite child, whom she dedicated to the Blessed Virgin Mary, was a tender regard for the sufferings of the poor. So effective were her lessons in this virtue that John Mary soon learned to consider the practice of alms-giving, next to praying for the unfortunate and for sinners, as his favorite and most imperative duty. When he perceived a poor person, he would quietly leave his companions or his play, and go in quest of his mother, with whom he would plead the cause of his needy client in most persuasive accents. He would then run with the freely-granted

money, place it in the hand of the needy person, and hurry away without waiting for the thanks and blessings of the grateful recipient.

Many a tear of joy flowed down the cheek of the Countess, when she perceived that her youngest and favorite child, her very Benjamin, began to manifest in his tenderest years evidences of a noble and a sympathizing heart. Often would she breathe a secret prayer to God for her boy's future welfare; that the Lord of heaven and earth would take her beloved child under His special protection, and shield him from all dangers of soul and body.

God heard her prayers. The Blessed Virgin took the future Pope under her protection; for John Mary, more than once, met with accidents which, were it not for the special interference of Providence, must have resulted in his death. This was specially evident in two instances, one of which deserves mention.

His parents went one day, during the intense heats of the summer of 1797, into the country, to a villa about ten miles distant from Sinigaglia. They took John Mary with them, with the double purpose of benefiting his health and of teaching him to know and to love God in the works of nature, in the bright blue skies, and in the brilliant colors and sweet fragrance of plants and flowers. Being permitted to stroll through the woods, he eluded the watchful eye of Dominic Guido, one of his father's servants, who had charge of him, and ran off in the pursuit of butterflies. One bright winged creature led him away imperceptibly to the edge of a large pond of deep water. Here his attention was drawn to the bright colors of the little gold-fish as they sported in the transparent water. The child, exulting in innocent glee, clapped his hands with delight, and wanted to catch one. In his childish eagerness he leaned over the edge, lost his balance, fell into the water with a splash, and was already sinking. Unless Providence should send help, the child must

drown. But he was not to die then or there. Dominic, the servant, having heard the splash in the water, ran breathless to the spot, which he reached not a second too soon, and dragged the venturesome lad, half suffocated, to dry land. His parents were so grateful to God for the narrow escape of their boy from a sudden death, that they did not feel much disposed to reprimand the negligence of Dominic. Though, in order to keep their son away from similar danger for the future, they chided him severely.

Many years after, when this vivacious and headlong trapper of butterflies and gold-fish had become the grave and dignified Father of Christendom, Dominic Guido came to see him. The Pope, who remembered many a harmless indulgence secretly granted to him in his boyhood by Dominic, rewarded the old servant by settling upon him an annuity, and bestowing a moderate dowry upon his marriageable daughter. Dominic continued to live with the Pope's brothers till the time of his death.

The accident at the lake did not fail, however, to leave some unfavorable traces in the physical constitution of John Mary. He lost his ruddy color, became weak and sickly, and a distressing infirmity, which afterward intervened, was attributed by the physicians to the shock sustained on that occasion by his nervous system.

SECOND CHAPTER.

PIUS THE NINTH AT SCHOOL.—"THE FINGER OF GOD."

THE first ten years of John Mary's life were passed in his father's happy home in the quiet little town of Sinigaglia. There he learned the first rudiments of Christian knowledge from the lips of his pious mother, from whom he also inherited that angelic sweetness of disposition which distinguishes him at the present day. She enkindled in his soul a tender love for the Blessed Virgin, an ardent zeal for the cause of God, an undying affection for the Church of Christ, and a profound reverence for the ministers of religion. Sentiments such as these, deeply engraven by so skilful a hand on the soul of the boy, could not but lead him to the very portals of the Sanctuary. Such training strengthened within him all the virtues of his maturer life, and helped to make him in his declining years the dauntless defender, the vigilant guardian, and the divinely-inspired teacher of the One, Holy, Catholic, and Apostolic Church of Jesus Christ. Under the discriminating and intelligent tuition of both his parents, was developed in his earliest years that trait of mingled tenderness of heart and firmness of character which the whole world admires to-day in Pius the Ninth; an unbounded sympathy for the sufferings of his fellow-men, combined with a strength of will which renders him immovable amid the greatest trials and tribulations.

Together with his brothers and sisters, he made his first studies under the careful tutorship of a devoted young priest, who seems to have been a man of attainments and judgment, and who, besides instructing his

pupil in those simple branches of knowledge suitable to his age and condition and the circumstances of the time and country, admitted him to his first Communion, and afterward prepared him for Confirmation.

He had now reached his eleventh year, and his parents intending to give him a classical education, looked about for a suitable institution in which, whilst shielded against temptation, he would acquire a solid knowledge of worldly science and of literature. After long and careful deliberation, they resolved to place him under the care of the Piarist Fathers, whose college, in the mountain-town of Volterra, then enjoyed the reputation of not only furnishing a thorough, practical education, but also of so moulding its pupils as to make them pious and virtuous Christians. What chiefly influenced the choice of the Countess in selecting this school was the fact that its founder, St. Joseph Calasanctius, had consecrated the institution itself, its professors, and all its students to the Immaculate Mother of God. Feeling perfectly confident that under the paternal care of these pious clergymen their favorite boy would grow up in knowledge as well as in love and reverence for his Blessed Mother, his father, Count Jerome, placed him in their college in the year 1802. Here he made rapid progress in the study of his religion, the classics, and all other branches taught in the institution. He soon succeeded, by his modest deportment, his simple piety, his varied excellent qualities of mind and heart, by his industry and retirement, in winning the love of his teachers, as well as the respect and friendship of his companions. His spiritual instructors and advisers esteemed him as a youth endowed with all Christian virtues, as a soul rapidly and steadily ascending the heights of Christian perfection. One of his teachers said of him: "He is gifted with first-rate ability; but, better than all, with a heart of angelic purity; and while ignorant of no branch of knowledge, he excels in several."

Two circumstances may be mentioned, to show how

much he surpassed at that time his companions in proficiency and application. Eloise, Queen of Etruria, and niece of the Emperor Napoleon I., having come on a visit to the college, a literary society was established, in which poems, essays, and debates were composed and delivered in honor of the event. Of this association, John Mary Mastai was chosen president, and recognized by his professors and fellow-students as the fittest person to regulate the choice of subjects for debate, and the manner of treating and conducting them.

It is also related that an inspector appointed by the French imperial government, under whose dominion the States of the Church then were, on occasion of an examination of the pupils made by himself and others, remarked with much warmth of admiration, that Mastai would surely become a distinguished man, should circumstances continue to favor him. When predicting the future success in life of this simple and unassuming student, the French official evidently thought of nothing higher than the position of minister, or some grand post of honor and of trust, attended with insignia, decorations, and emoluments. That the youth would one day occupy the first and most honorable throne in the world, and embellish it by his seraphic virtues, never occurred to the future vision of the imperial school-inspector.

While John Mary, by his application to study, and by his proficiency in temporal and spiritual knowledge, was thus affording satisfaction and comfort to his parents, they discovered, with much alarm, that his health was becoming seriously impaired. Indeed, the physicians declared that, in consequence of the fright and shock attending the accident at the lake, as mentioned above, the dreadful disease of epilepsy would probably set in. The fears of all were but too well founded. About 1808, when sixteen years of age, the attacks of this awful infirmity became so violent and frequent that they threatened to render the further prosecution of his studies altogether impossible.

This unexpected visitation was specially distressing to his father, Count Jerome. For he saw, dashed to the ground, all his brilliant expectations of one day beholding his favorite boy enter the ranks of the army, and, as a gallant defender of his country, rise to a position of honor and competence. He viewed with dismay and undisguised disappointment the prospect of his talented son leading a life of suffering and obscurity.

Now, after the lapse of nearly three quarters of a century, the spiritual children of Pius the Ninth have good reason to discover the finger of God in the visitation which overtook the boy John Mary Mastai. The Lord permitted, so it must appear to them, this distressing malady to befall the future Pope, in order to lead him to his true vocation. This truth will become more evident on a little examination.

According to the most reliable accounts, John Mary's parents were not of mutual accord regarding his future avocations in life. Count Jerome, who was, perhaps, too enthusiastic in his patriotism and love of military glory, was entirely carried away by the hope of seeing his son enter the army. On the other hand, the pious mother was no less ardent in her desire to see her favorite boy, whom she had dedicated to the Blessed Virgin, enter the ranks of the priesthood, to become a faithful and efficient soldier in God's holy cause. She entertained the sweet hope—the hope so fondly cherished by many a devout Catholic mother—of one day receiving from the consecrated hand of her own offspring the Body of her blessed Lord and Master. When, therefore, the dreadful disease of epilepsy made its appearance in John Mary, his father, with keen regret and bitter disappointment, feared that the youth would never acquire the development of body and the soundness of constitution necessary to fit him for the fatigue and exposure of a military career. Yet, as the attacks did not prove to be of sufficient violence and frequency to cause a complete discontinuance of his studies,

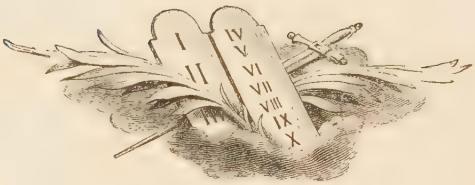
and as the ecclesiastical state, especially in that country, was less laborious, and attended with more peace and tranquillity of mind than could be hoped for in the life of a soldier, the Count was disposed to accept the situation, and to adopt the opinions and wishes of his pious wife, as well as the most cherished desires of his son's own heart. Indeed, he entertained the hope that the peace of soul which blesses every true priest of God would have the effect of lessening, if not of completely eradicating, all trace of the disease.

The subsequent life of John Mary has proved, beyond all doubt, that his loss of health was but a temporary, though eminently wise, dispensation on the part of Providence. For every symptom of the dreaded disease disappeared the moment he dedicated himself to God, and up to the present day has given no sign of a return. Here may be discovered another remarkable evidence of the supreme wisdom of God; who, in order to effect some great purpose, often makes use of means which short-sighted mortals regard as calamities, or as obstacles in the way of attaining the end proposed.

From the dispositions of heart and soul manifested in his tenderest years, from his extraordinary industry in the prosecution of his studies, from his honesty of purpose and general nobility of character, it may easily be inferred that John Mary did not hesitate many moments in responding to the summons of Heaven to dedicate himself to the honor and glory of God and the salvation of souls. If, at a subsequent period, he sought admission to the ranks of the Royal Guard at Milan, and again solicited an appointment in the Noble Guard of the Pope, he acted only in deference to his father's wishes, who was constantly returning to his former favorite projects. The young man failed in both attempts; and thus the oft-repeated story that Pius the Ninth was at one time an officer in the army proves to be without foundation.

In the spring of the year 1809, being seventeen years

of age, he received tonsure at the hands of the venerable bishop Tecontie, at Volterra. From the date of this preparatory act of the ministry, he continued to dress and to live as an ecclesiastic. After passing the summer of that year with his parents at Sinigaglia, he repaired, in the following October, to Rome, in order to enter upon his higher studies of philosophy and theology. Here he took up his abode with his uncle Paulinus, a canon of St. Peter's Church, and became at once absorbed in the acquisition of the virtue and learning necessary to qualify him for his future state of life.



THIRD CHAPTER.

A GLANCE AT EVIL TIMES.—JOHN MARY MASTAI IN ROME.

PIUS THE SIXTH having died in captivity at Valence, in 1799, Cardinal Barnabas Chiaramonti was chosen, on the 16th of March, 1800, as his successor in the chair of St. Peter. In grateful remembrance and recognition of the eminent services of his persecuted predecessor, the new Pontiff assumed the name of Pius the Seventh. Rome being at that time in the hands of the French troops, the election took place at Venice. The boast of the enemies of the church, that the last of the Popes had died in the person of the illustrious prisoner at Valence, proved, of course, unfounded; for on the 3d of July following, after the French invaders had been expelled from the Papal States by the combined forces of Naples and Austria, the newly-elected Pontiff entered his Capital in triumph, amid the unfeigned rejoicings of the Roman people.

It now seemed as if, at last, after many years of extreme suffering, the church was about to enjoy a period of repose. But alas! it only seemed so. For although Napoleon I. had crushed the hydra-headed revolution, though by the ratification of the Concordat, in 1801, he re-established the Catholic religion, and restored the desecrated churches to the service of God, he still continued to pursue the course usually followed by men who rise suddenly and unexpectedly to power. Blinded by pride and insatiable ambition, he rushed forward to his own destruction, regardless of the lives of millions of his fellow-men, whom he trampled to death in his mad military career. On the occasion of his coronation as Em-

ST. PETER'S CHURCH, ROME.

peror by the Pope, in the cathedral of Notre Dame at Paris, he solemnly pledged himself at the foot of the altar to maintain peace in the Church. But his promises seem to have been far from sincere. Indeed, the writers of that period, even then, held the opinion that he had no intention whatever of fulfilling them. Very soon after, he had the presumption to propose to Pius the Seventh to abandon

Rome, and take up his abode at Avignon, in France; hoping in his vain and uncontrollable ambition that, by making the Pope a mere subject of his own, he could use him as a tool in furthering his aspirations to power and fame. The Pontiff replied firmly that he would rather lay aside his dignity of Pope, and, if possible, cause the election of a

new Head of the Church; so that he himself, should he fall into the hands of the Emperor, would be simply a Benedictine monk. Though much disconcerted at this tone of defiance, Napoleon permitted the Pope to return to Rome. But the Emperor's restless ambition would not allow him to keep quiet. He was constantly renewing his iniquitous propositions to the Pope, and seeking unjust and unprincipled concessions. He wished him to declare null and void the valid marriage of his brother Jerome with an American Protestant lady; to close, without any legitimate cause, the Roman ports against English vessels; to declare war with Great Britain, and to entertain other proposals equally absurd and impossible. To every unjust demand the Holy Father replied with his sublime "*Non possumus*"—"No; we cannot."

The Corsican tyrant became every day more and more ill-tempered and exacting. Finally, several overt acts of violence were perpetrated against the Pope, culminating in the infamous decree of the 17th of May, 1809, and the forcible abduction of Pius the Seventh from his own city and home, to a prison in France. By virtue of the decree, the States of the Church were supposed to be united with the French Empire. Rome was declared to be a French free city, and on the 10th of June, the emissaries of Napoleon tore down all the Pope's insignia in Rome, and replaced them by the imperial coat of arms of France. In defence and maintenance of the rights and property of the Church, Pius published a bull of excommunication against the invader and his abettors; whereupon General Radet, accompanied by a band of soldiers, rushed into the Holy Father's private apartments, dragged him from his bed, hurried him off to Grenoble, and thence to Savona. Here the Pope was held a prisoner for three years, till the time that Napoleon was preparing his expedition to Russia, when the Pontiff was carried to Fontainebleau. Rome, meanwhile, was suffering all the ills of a French occupation. The Eternal city and proud

Capital of all Christendom sank to the rank of a provincial town; its population decreasing from 153,000 to a little more than 100,000. The inhabitants themselves were reduced to extreme poverty.

But the hand of Providence, though slow, is sure, and no man ever interferes with the Pope without meeting, sooner or later, just punishment. On the ice-bound fields of Russia, the muskets fell from the frozen hands of Napoleon's soldiers; and flaming Moscow became the funeral-pile of all his grandeur.

Pius the Seventh now regained his freedom and his temporal possessions. The liberated Pontiff triumphantly entered the Eternal City almost at the very hour that his late proud captor was signing at the same Fontainebleau his own abdication, his death-warrant in every sense.

Among the many happy friends who accompanied Pius the Seventh on his triumphal return to Rome was John Mary Mastai, who, in consequence of the political disturbance in the city, had left it in 1810, together with his uncle Canon Paulinus, and passed the intervening time in his father's home at Sinigaglia.

The people of Rome have always excelled in the magnificence and splendor of their public demonstrations. But the reception which they were now to offer to their returning king and Pontiff was to be of a most exceptional character. They had learned by hard experience to value and esteem more than ever the mild and gentle government of their Popes. They had groaned beneath the grinding heel of a foreign despot, they had seen their beautiful metropolis well-nigh ruined, had felt almost for the first time in their history the crushing weight of exorbitant taxation, had seen their property depreciated in value, their business prostrated, their altars desecrated, their homes made desolate, their rights and liberties trampled to the earth. Now that the invader had left, and prosperity, peace and happiness were about

to return with their lawful ruler, they felt it to be a sacred duty to surpass all previous efforts, in giving a sincere and heartfelt as well as magnificent welcome to Pius the Seventh. It was the return of a banished father to the midst of his own family, and these happy and grateful children gave undoubted evidence to the world that they were sincerely glad to see him, that they still retained, undiminished, profound sentiments of love and obedience towards the Head of their Church and of their government. Among the hundred thousand, over whom Pius the Seventh extended his consecrated hand in benediction on that happy occasion, knelt, reverently and affectionately, the youthful John Mary Mastai. Who could have told him then and there, that there were in store for himself trials and temptations similar to those of the Pontiff then standing before him? that he too would one day witness the desecration of the Sanctuaries of Rome, that he too would be driven into exile, that he would see his city and states invaded, that he would be a prisoner in his own home? The youthful Count was saved from the knowledge and contemplation of his future tribulations. His heart and soul were overflowing with happiness and gratitude at the triumph of the Supreme Pontiff, and of the whole Catholic Church.

Meanwhile, in the most unguarded moments, and in the most unlikely places, Mastai would be attacked by his dreadful infirmity. A severe mental depression, which always accompanies this disease, and augmented in his case by the fear of having to discontinue his studies, rendered him sad and almost despondent, so that he made repeated pilgrimages to the various sanctuaries of Rome, in the hope of obtaining relief from Heaven.

Naturally of a tender and sympathizing disposition, he learned from his own sufferings to feel still more compassion for the afflictions of others, and to form plans for aiding his fellow-sufferers. It was at this period of his life that Canon Storacca introduced him for the first time

to the orphan home of which he was the guardian, and which was familiarly known in Rome as "Father John's."

Some thirty years previous, a worthy workingman, named John Borgi, by trade a mason, had voluntarily assumed the duty of caring and providing for a few destitute orphans, of educating them and preparing them for a life of future usefulness and virtue. With the aid of some zealous priests, especially of one who afterwards became Cardinal Pietro, this brave workingman was enabled to hire a part of the palace of Ruggia, and thus to give a permanent character to his institution.

Pius the Sixth afterwards purchased the whole building for him, and Father John, as he was familiarly called by his little orphans, had the happiness to see one hundred children securely sheltered from danger of soul and body within the walls of his Protectory. These little ones, formerly wild street-wanderers, were trained to observe a frugal and severe, though wholesome discipline, in order to be prepared for the rugged discipline of the school of maturer life. Complete submission and obedience were required, and always secured by the stern but humane "Father John" Borgi. Through the kind offices of clerical friends, the orphans of the institution learned to read and write, and were instructed in their religious duties; while workmen of the city taught them various useful trades. They always resided in the asylum, whither they were required to return every evening from school or work. They were met at the gate by "Father John," to whom they had to render an account of their occupation during the day, and surrender every penny they earned. Thus did this old man, in accordance with the motto of his institution, "Work and pray," train his wards to be good Christians, and useful, industrious and provident members of society. When, therefore, on the eve of Sts. Peter and Paul's day in 1798, "Father John" was summoned to his reward, he enjoyed the happiness of knowing that he was leaving his institution secure

against all future contingencies. His successor in office was no less a personage than the present Pope Pius the Ninth.

When John Mary Mastai became acquainted with the establishment, it was kept in the former home for Catechumens dei Monti, and contained about one hundred orphans.

The young and ardent ecclesiastic understood at a glance the value and importance of the field of labor left to him by "Father John," and at once prepared to enter zealously upon his new sphere of duty. He taught and trained the orphans, ate with them, and often joined in their simple sports. How kind and faithful he was to them may be inferred from the tears and prayers with which these little ones bade him Godspeed, when he was taken from among them, as well as from the affection still entertained toward him by the few inmates who are now living, and who knew him in those days.

Here may be mentioned John Mary's attempt and failure to gain admission to the Pope's Noble Guard. He succeeded in being named for the position, though the Commander, Prince Barberini, was very unwilling to place upon the feeble shoulders of the young man the burden and privations of a military life. The attempt was wholly due to the irresistible desire of Count Jerome to see his son clothed in the brilliant uniform and honorable insignia of the Guard. The fact that John Mary's epileptic attacks had lost much of their former violence and frequency revived all his father's hopes of making him a soldier. The struggle between duty to his father and the inclinations of his own heart toward the priesthood, was a severe one, but Providence soon terminated it. The finger of God was now to point out definitely and decisively John Mary's course of life.

One evening, the porter at "Father John's" was suddenly notified by the servant of a passing Cardinal, to

hasten out on the street, for a young man was lying in a fit on the pavement, and if relief were not speedily forthcoming he would probably die. The porter, following the messenger's directions, was horrified on discovering that the prostrate form was that of John Mary Mastai, who had been overtaken by one of his attacks. He was quickly borne into the orphanage, and cared for till consciousness returned. As a direct and immediate consequence of this occurrence, Prince Barberini declared John Mary to be positively unfit for the duties of an officer's post in the Papal Guard.

This was agreeable intelligence for John Mary. The decision of Barberini proved to be one of the most momentous ever delivered. From that time forward all apprehensions, that the young man might possibly fail to correspond with the will of heaven, in choosing a state of life, were set at rest.

Soon after, he had an interview with Pope Pius the Seventh, who, charmed with his attractive qualities, listened with much patience and sympathy to his complaints, and spoke to him words of encouragement and comfort. He then set out on a pilgrimage to the Holy House of Loretto. There, in that favorite sanctuary, which for ages had been the channel of innumerable graces from Heaven, and the scene of many extraordinary cures, he fervently implored relief from God, through the intercession of the Blessed Virgin. His infirmity diminished from day to day. On his return to Rome, he resumed his clerical costume, never again to lay it aside. He was then twenty-two years of age.

Thirty years after these last events, when John Mary, now Pius the Ninth, had assumed command of the army of Christ, he had an opportunity of good-naturedly rebuking Prince Barberini for his adverse decision. According to custom, this high official was obliged to petition the new Pope for confirmation in his office. "Why,"

said Pius the Ninth, "how can you expect a favor from my hands—you who were the means of preventing me from being a soldier, and who even sent me off with a severe reprimand?" Then, laughing heartily at the pleasant confusion of the prince, he gave him his hand; and to reappointment added a decoration of honor.

FOURTH CHAPTER.

PIUS THE NINTH AS PRIEST, AND PROTECTOR OF ORPHANS.

THE succeeding years of John Mary Mastai's life were years of retirement, tranquillity, and, happily, of improved health, both in mind and body. His epileptic attacks became less frequent and very much milder. He pursued his studies with redoubled earnestness and zeal at the Seminary of St. Apollinaris, under the direction of the pious Father Joseph Graziosi, a man well versed in theology and the profane sciences, and distinguished for his eloquence and prudence. He received sub-deacon's orders on the 18th of December, 1818, and deaconship on the 6th of March of the ensuing year. On the following Holy Saturday, the 10th of April, 1819, he was elevated to the dignity of holy priesthood. All the Orders were conferred by Archbishop Peter Caprano, in his own private chapel in the palace Dora Pamfili. Owing to well-founded apprehensions of his physicians, that the epileptic fits would return, application for a dispensation had to be made to Pope Pius the Seventh, who granted permission for his ordination, only on the strict condition that the young priest should never attempt to offer the Holy Sacrifice of the Mass, unless attended by another priest. This restriction was, however, soon after removed. For although Father Mastai, in his profound reverence for the dignity and sanctity of the holy Mass, cheerfully recognized the justice of this precautionary measure, yet he himself petitioned the Holy Father to remove it. He felt the more emboldened to seek this favor, as he believed firmly

that his prayer which he had offered at the shrine of Loretto, for relief from his infirmity, had been heard by the Blessed Virgin, and that consequently all traces of it would speedily disappear. The Pope, much affected by the great faith of the young priest, and by his unbounded confidence in prayer, remarked, as he laid his hands upon the youthful petitioner, "Certainly, I will grant you this request, for I myself believe that you will be spared in future from all further attacks of your infirmity." The Pope's expression "I believe," was this time a prophetic saying, and not an utterance of mere opinion, as commonly used. In fact, ever since that interview till the present day, during a period of nearly sixty years, Pius the Ninth has never felt a symptom of his former disease.

In a small and unpretending church connected with the Falegnami (the carpenters), and near the "Father John" Orphanage, the discreet young priest, now become Father John Mary Mastai, celebrated his first mass in presence of his assembled orphans and a few relatives and friends, on Easter Sunday, April 11th, 1819. He was assisted by his uncle, Canon Paulinus. What an humble contrast to his golden jubilee in 1869, when, surrounded by the venerable dignitaries of the church, and by a grand array of representatives from the great ones of the earth, he celebrated his fiftieth anniversary mass beneath the great dome of St. Peter's Church, and over the graves of the Apostles!

For the next four years, the young priest remained at "Father John's"; one part of the time assistant Director, and, during the last years, sole Director of the institution. He used afterward to say that these four years were the happiest in his life. His position as teacher and director of the young street-wanderers of Rome, afforded him daily opportunities of practicing in the highest degree the virtues of patience and charity. His subsequent call by Christ, to be the Head of the Church, may be looked upon as a reward and acknowledgment of the sincere and

disinterested love, which this faithful disciple entertained for the dear ones of the Master—the poor and lowly, to

MASTAI AS PRIEST AND FATHER OF THE WAIFS.

whom He has promised that heaven shall be opened. He cared for the spiritual and temporal welfare of these

orphans with the solicitude of a father. He introduced many useful improvements in the management of his institution; revived the old practice of having the older boys instructed in trades by Roman artisans outside of the asylum—a practice which had been interrupted by the French invasion. By teaching them mathematics, surveying, and other higher branches, he secured to his pupils opportunities of becoming not only good workmen, but also self-reliant, thinking, and intelligent mechanics. To those having a desire and the necessary talent to learn the higher trades, he furnished facilities to become engravers, stenographers, and sculptors. He also looked after their slightest personal wants, and took pains, notwithstanding their numbers, to become familiar with the talent and disposition of each child. He rewarded them when they were faithful to duty, encouraged and helped them when they required assistance; in short, he used every effort to make them insensible to the loss of their own parents.

His orphans, on their side, repaid his fatherly care with deep affection and unlimited obedience and respect; and when, in 1823, in compliance with a summons from the Holy See, he took his departure from his dear pupils, their prayers and tears followed him.

Toccacelli, a former inmate of the institution, describes Father Mastai's departure from the orphanage as follows:

"It was on a fair summer evening that Father Mastai, after having been for seven years our friend and father in the orphanage, was to depart from among us. We knew nothing of his intention, though the hour of separation had already come. We had, however, observed that during the evening meal he had been unusually sad and silent. Just as we had finished saying grace, and were about to leave the table, he motioned to us to sit down again, for he had something to tell us. Then he imparted to us the sad news. At once a general cry broke out among us from one end of the refectory to the other.

We numbered at that time a hundred and twenty, large and small, and there was not one who was not in tears. Suddenly we all ran from our places, to throw ourselves in his arms. Some kissed his hands, others clutched his garments, and those who could not force their way through the crowd addressed him in the most endearing terms. We begged of him not to leave us. He himself was so overcome at this outburst of sorrow that he shed tears, and pressing to his heart those who were nearest to him, said in broken accents: 'I could not have believed that our separation would be so painful.' He then tore himself away from us and hastened to his room. But it was in vain that he endeavored to shut himself up, for we forced our way into his presence. He was to set out early in the morning, and we could not bear to be separated from him, for the few hours that we were to have him with us. Many of the larger boys sat up with him the whole night, listening to his wise and pleasant instructions, and trying to be comforted by his kind words of encouragement. He enjoined upon us continued application to study and to manual labor, obedience to his successor in office, a faithful observance of the rules of the institution; and above all, a full and generous submission to the will of heaven then and for the rest of our lives. At last the day dawned, and we heard the approaching wheels of the carriage which was to carry away from us our best friend in this world. An hour later we were orphans more than ever before."

The cause of Father Mastai's sudden and apparently abrupt departure will appear in the following chapter. Let this one close with a relation of one or two other incidents of his life while Director of "Father John's." The few hours of leisure which he was able to command during the time of his studies, and afterward amid the manifold duties of the ministry, he used to spend in the agreeable society of a few select friends. The two eminent and respectable families of Orsini and Devoti seem to

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have been his chief favorites. He also, about this time, formed the acquaintance of Father Odescalchi, in whose company, under the direction of the venerable Bishop Strambi, he gave a very successful mission in his native town, Sinigaglia, in the year 1818. Father Odescalchi, after a very holy life, and after having been named Cardinal, and even spoken of as the next Pope, died an humble member of the Jesuit Order. It was owing to the edifying example and salutary influence of this venerable priest, that Pius the Ninth conceived for the Jesuits, the exalted opinion and deep affection which he entertains for that society till the present day.

FIFTH CHAPTER.

PIUS THE NINTH IN AMERICA.

IN the year 1818 the Spanish province of Chili in South America, after a long and severe struggle with the mother country, succeeded in achieving its independence and in establishing a republican government of its own. Twelve tedious years of internal strife and contention elapsed, before the Chilians could secure among themselves sufficient peace and harmony to enable them to take the preliminary steps toward a settlement of questions between the Church and the State. The revolt against Spain, followed by separation, had left matters in Chili, as well as in the recently-established republics of Peru and Mexico, in a very confused and complicated situation. The Church, especially, found herself, with regard to her external government, in a very unsettled and unsatisfactory condition. Countless difficulties arose regarding her ancient rights and privileges and concerning her proper position under the new form of political government.

In 1823, Canon Cienfuegos went from Chili to Rome, commissioned by the civil authorities of his country, to petition the Sovereign Pontiff for the erection of an Apostolic Vicariate at Santiago, with a view of thus defining permanently and amicably the mutual relations between the Church and the State.

To this important and delicate mission, Pius the Seventh assigned the Right Rev. Monsignor Muzi, then Auditor of the Nunciature at Vienna, who was at once consecrated Archbishop of Philippi "in partibus infidelium," and appointed Vicar Apostolic of Chili. At the request

of Bishop Muzi, Father Mastai, who was at that time Director of "Father John's" Orphanage, was appointed by the Pope, Auditor of the Legation. Father Sallusti was chosen Secretary.

Though deeply grieved to leave his favorite field of labor among the poor and destitute, Father Mastai cheerfully obeyed the orders of his ecclesiastical superiors. He was eager for an opportunity to prove his submission and devotion to the Holy See. A more fitting occasion than the present one for proving his love for the church and for her welfare, by braving personal danger in her behalf, could not have offered itself. The perils attending this projected expedition were manifold; and far greater, of course, at that period than in our days of telegraphs, railways, steam-vessels, and other improved appliances for secure and comfortable traveling. It involved a voyage by sea across the Mediterranean, the traversing of the widest part of the Atlantic ocean, a coasting trip along the dangerous east coast of South America as far down as Buenos Ayres. And though the travelers should escape the perils of the deep, it was only to enter upon a journey hardly less dangerous by land across the wild prairies of the continent, and over the steep ascent and descent of the Andes mountains, to Chili on the Pacific coast. Should they be spared the loss of health, and perhaps of limb, in the wretched means of conveyance over execrable roads, and elude the attacks of savage Indians and of hungry wild animals, there still remained the journey from Chili to Peru, and the whole of the return voyage, before they could set their eyes again on home and friends.

It is not difficult to understand that for such a protracted and perilous journey, which, even in this day of improved traveling facilities, is attended with many dangers, with extreme fatigue and severe privation and exposure, a willing spirit of sacrifice and a robust constitution were indispensable. It is not surprising, therefore, to learn that the Countess Catharine, Mastai's mother, set her face

against her son's departure, and applied to the Secretary of State, Cardinal Consalvi, earnestly beseeching him not to allow John Mary to go on the embassy. Of this fond interference on the part of his mother, Mastai was first informed by the Pope himself, at an audience granted to him just previous to the departure of the embassy. "The Countess, your mother," remarked the Pope, "applied to the Secretary of State to keep you at home; but I assured her that you would certainly return safe and sound." For young Mastai this prophetic assurance of the Head of the Church, like a previous similar one in regard to his health, served as a new stimulus to his zeal, and gave him unbounded confidence and courage. The embassy reached Genoa on the 3d of July, 1823, where they found awaiting them the bark Eloise, with a picked crew of thirty experienced seamen. Here they received the sad intelligence of the death, on the 26th of August, of the illustrious Pius the Seventh. The Pope's decease annulled the powers and privileges of the embassy. This circumstance, together with waiting for favorable winds, prolonged their stay in Genoa. Availing themselves of this delay to present themselves to Lambruschini, the Archbishop of the city, they were received by this illustrious prelate with much courtesy, and invited to the hospitality of his palace. This was the first meeting of Lambruschini, who was then a highly influential dignitary, and who afterward became Cardinal Secretary of State, with the simple priest who was one day to defeat him in the election to the Papacy.

Meanwhile a successor was chosen to the late Pontiff, and the bereaved Church secured a new head and father in the person of the late Cardinal Vicar, Hannibal della Genga, who assumed the tiara of St. Peter under the name of Leo the Twelfth. Very soon the necessary renewal of the powers of the embassy arrived, and the travelers set sail on the 5th of the following October.

It may here be stated, that as regards the personal wel-

fare of the envoys, the expedition proved a prosperous one, though it was barren of any good result to the purpose for which it was undertaken. After an absence of two years, Monsignor Muzi returned with his fellow-travelers; all his efforts to reorganize the sadly disordered condition of ecclesiastical affairs in Chili having been defeated

by the bad faith of the republican congress. Indeed, the little party suffered many personal vexations and disappointments, and were sometimes even in danger of losing their very lives.

On the 14th of October, only nine days after their departure from Genoa, their vessel was driven by adverse winds into Palma, the capital of the Spanish island of

Majorca, where they were subjected to many annoyances, owing to the whims and oddities of the chief magistrate of the place. The vessel was at once put into a strict quarantine of twenty days, and Monsignor Muzi and Father Mastai, who had gone on shore, were forcibly detained in a prison-like hospital. These annoyances were perpetrated under pretext that the vessel had come from some port infected with contagious disease. The envoys were subjected to an irritating investigation concerning whence they had sailed, their destination, and their business. It was not until they took a bold stand, and appealed indignantly to the Archbishop of the place, that the delegates were permitted to leave the island.

When off the peak of Teneriffe, the vessel came very near being shipwrecked. During the night of the 5th of November she was overhauled and boarded by a band of pirates, who would not leave the vessel till Father Mastai had given them ocular evidence of the poverty of her cargo. On the 27th of November the voyagers came in full view of the island of St. Helena, where Napoleon a few years previous had ended his eventful life. They also, at the same time, encountered a Brazilian vessel freighted with negro slaves. These last two incidents supplied Father Mastai and his companions with food for serious and profound reflection. There stood the lonely island giving silent and sullen, yet eloquent warning to men not to yield themselves up exclusively to pride and ambition; on the other side sailed the slave-ship, from the depths of whose hold came forth the piteous wail of human beings: both living proofs of the degradation to which civilized men will descend when influenced by undue desire for gain or power.

On reaching the vicinity of the American coast, toward the middle of December, the vessel was tossed about for eight days in a dreadful storm, and barely escaped foundering, On Christmas day, for the first time during the voyage, the envoys were able to offer up a

mass of thanksgiving to God for their escape from a watery grave. The entire crew attended the mass, and no man among them prayed more fervently than the first mate of the ship, who, while casting the lead during the height of the storm, had fallen into the sea, and been rescued only by the most heroic exertions of the rest of the crew.

On New Year's day, 1824, the vessel cast anchor in the harbor of Montevideo, and after a short stay for repairs, made for Buenos Ayres, where she arrived on the 5th of January. Here the envoys made the cheerless discovery that, although the people were anxious to receive them with most cordial affection, the civil authorities were disposed to treat them with cold neglect and even with insolent rudeness. Zavaletta, the administrator of the diocese, went so far as to refuse to Archbishop Muzi permission to administer the sacrament of Confirmation. The ambassadors of the Holy See did not, however, allow themselves to be discouraged; they had come through obedience to Christ's Vicar, looked only to heaven for their reward, and cared little whether they received a cold or a friendly reception.

Disappointed though not disheartened, they left Buenos Ayres on the 16th of January, 1824, and set out on their perilous journey across the continent to Santiago, at which city they arrived on the 17th of the following March, tired and exhausted, after two months of fatigue and exposure in the wildest portions of South America. On the way, Father Mastai found an opportunity of acting the part of the Good Samaritan toward a Protestant English officer whom he discovered sick and desolate in a wretched tavern on the roadside. At Desmochados, a secluded village where, but a few hours after the departure of the envoys, a number of merchants were plundered and murdered, the envoys barely escaped death by accidentally anticipating the time of their leaving a few hours. As Sallusti himself testifies, it was Father Mastai

who, by his inexhaustible good humor, kept up the drooping spirits of his companions, and made them forget much of their loneliness and exhaustion during the journey.

They were not many days in Santiago when the Vicar Apostolic discovered to his chagrin and disappointment, that the measures for a settlement between the Church and State, so eagerly sought on the part of the Chilian civil authorities a short time previous, and set on foot by the Holy See at vast expense and trouble, would fail to attain a successful issue. The delegates had hoped that their stay would be of short duration. But months were wasted in petty discussions concerning the powers of the apostolic legates; indeed, everything was done to make their stay as unpleasant as possible. The people, it is true, received the envoys with courtesy and even with affection, but this served no purpose. At last when the Vicar Apostolic had addressed one memorial after another, and presented statement upon statement to the civil authorities, and even uttered threats, he took his leave on the 19th of October, 1824, and with his companions embarked in the Eloise, which, having meanwhile come round Cape Horn, was lying in the harbor of Santiago, awaiting them. On the 5th of the following June, 1825, the embassy, after having made the whole return trip by water, arrived safely in Genoa.

During their stay in Santiago the envoys made several excursions in the interest of the Church. On one occasion, as Father Mastai was traveling alone to Lima, the capital of Peru, whither he had been sent by the Vicar Apostolic, he barely escaped a watery grave. A native named Balo, at the risk of his life, saved Father Mastai's small, frail vessel from being dashed to pieces, and towed it into the harbor of Aricia, a small town in which most of the silver of Peru is smelted and shipped. Father Mastai made a valuable present to his brave rescuer, which, when he became Pope, he repeated twofold. Balo

always cherished the memory of this incident, and to perpetuate its remembrance built an oratory near his dwelling.

The Holy See was not unmindful of the services of the envoys. Muzi and Cienfuegos were appointed to Episcopal sees, while Father Mastai received a position more in accordance with his kind and sympathetic heart, in a public hospital.

ST. MICHAEL'S HOSPITAL.

SIXTH CHAPTER.

FATHER MASTAI BECOMES DIRECTOR OF ST. MICHAEL'S HOSPITAL.—APPOINTED ARCHBISHOP OF SPOLETO.

IT has often been gratuitously asserted by the enemies of religion, that aristocratic descent and worldly influence form easy stepping-stones to positions of dignity and trust in the Catholic Church. This was certainly not the case with Count John Mary Mastai, who, although the son of one of the most eminent families in the Pope's dominions, had not obtained, up to his thirty-first year, the simple office of a Monsignore. And this, too, notwithstanding the fact that the reigning Pontiff was from Sinigaglia, Father Mastai's native town, where he had been Cardinal, and had lived for years on friendly and confidential terms with the Mastai family. But the time was not far distant when the active and devoted young priest was to obtain from the authorities of the Church a suitable recognition of his invaluable services while in the important, though humble, station of caring for the orphans at "Father John's," as well as for the wisdom and intrepidity displayed in the mission to America. In further preparation for higher and more important duties, he was assigned to a position similar to that at the orphanage, though far more extensive and responsible. Having been first endowed with a benefice in the church of St. Mary in Via Lata, he was named, soon after his return from America, Director of the great Hospital of St. Michael.

This institution, situated on the Ripa Grande, close to the river Tiber, was founded by Innocent the Eleventh, and enlarged and enriched by four other Popes. At the time

of Father Mastai's appointment, it enjoyed, for the exclusive use and benefit of its inmates, a yearly revenue of more than fifty thousand dollars. It consisted of an orphanage for boys, another for girls, both containing extensive accommodations for schooling and for the learning of trades; a home for the aged, a reformatory for fallen women, a protectory for unruly boys, and a prison for political offenders.

His ecclesiastical superiors saw plainly and correctly that no more suitable and capable person could be chosen to govern and direct this complicated institution with its thousands of inmates, than Father Mastai, who, as Director of "Father John's," and as Auditor of the South American mission, had acquired, among other qualifications, a knowledge of languages, a familiarity with the rules of business, and above all a sympathy for the unfortunate. Very soon after his appointment, his efficiency became apparent in the improved management of the hospital; and when, after nearly two years of faithful services, he left St. Michael's to become the Chief Pastor of a numerous flock, as Archbishop of Spoleto, the regrets of the beneficiaries and the high esteem of his subordinate officers followed him. Although he had contrived, during his term of office, to divide with the industrious inmates the product of their labors, he left his charge in a more flourishing financial condition than he had found it.

Leo the Twelfth, who was then Pope, had watched with unabated interest and increasing affection the labors of the Director of St. Michael's. He felt that a prudent guardian of souls, such as Mastai had proven himself to be, a devoted priest and an intelligent man, possessing in such an eminent degree the faculty to govern and to teach, must be destined to take a high and responsible place in the Lord's household. He therefore named him Archbishop of the Diocese of Spoleto, on the 21st of May, 1827. From the date of this appointment, may be reckoned the present

Pontiff's entrance into public life, where for the past fifty years he has acted so important and influential a part.

Before describing his excellence, efficiency and success as Archbishop, it may be permitted here to cast a glance at the great interest which he took in the welfare of his former charge of St. Michael's, when he became Pope Pius the Ninth, some twenty years later.

Very soon after his elevation to the chair of St. Peter, the new Pope sent word to his successor at the hospital, that he intended to be present every year, on the patronal feast of the institution, at the opening ceremonies, and at the exhibition of the literary and industrial progress of the inmates. A French biographer of the Holy Father thus describes one of these visits:

"Attended by the whole diplomatic body of the Roman court, and by several specially invited guests, the Pope entered the ground-floor of the institution, where he was met by Cardinal Tosti, who presented to him those orphans who, during the year, had distinguished themselves by good conduct and application. To these the Holy Father gave his blessing, asked them their names and their trades, and inquired about their progress in Catechism, with an interest, condescension, and show of good nature, which clearly betrayed the genuine pleasure he experienced at finding himself in their midst. He then ascended the grand stairs, walked leisurely through the long corridors and took his seat upon a throne, which the children had prepared for his use, in the large hall. Here at his own request the inmates were permitted to come indiscriminately, and without any regard to order or condition, to kiss the cross embroidered on his slipper. It was first come, first served. The prefects of the Home and his own attendants strove in vain to keep a little space open about his person, and to save him from being suffocated. The good humored Pius enjoyed immensely this struggle between the officials and the crowd of eager children; laughing heartily at

those who were not successful in securing a place near him, addressing by name those whom he recognized, and saying some pleasant word to every child. After appearing on the balcony and imparting his blessing to the immense throng of persons on the quay of the Ripa Grande, the Pope took a light breakfast prepared by the hands of the orphans, and then repaired to the exhibition hall, in an upper story of the building. Specimens of the various kinds of work taught in the institution were arranged in the most attractive order on a succession of tables. The Pope inspected these specimens of engraving, sculpture, carving and lithography, of woolen, cotton and silk fabrics, together with an endless variety of other works; all the product of the orphans' industry and skill. He even stopped to examine each article, its quality, color, and to inquire its purpose and value. Nothing escaped his notice; and when he would discover some article of unusual excellence, he was unbounded in his praises, and inquired after the name, age and birth-place of the maker. On his way back, the papal retinue came to a large open door which gave a view at once into the two dining apartments of the boys and of the girls. Here some three hundred orphan girls were awaiting to salute their Holy Father. He immediately called upon the children to gather about him, and they responded so boisterously to his invitation, thanking him loudly for his great kindness to them, and making such a clatter that the Pope, after giving them his blessing, laughed so heartily that the tears rolled down his cheeks. No less affecting was his entrance into the apartments of the old men and women. The kindness and sympathy shown by His Holiness to these aged poor, moved them to tears and deeply affected the spectators."

To return to the Pope as Archbishop of Spoleto. At every promotion of Father Mastai the same result ensued. He was advanced and promoted, and at each advancement new burdens, which he knew not before, were placed

upon his willing shoulders. At each promotion he found himself face to face with difficulties which required a clear head, a strong will and a steady hand to settle and remove. Such was the case at Spoleto, at the time of his appointment to that See. A violent party feud was raging between two factions, finding its way into families, separating father from son, brother from brother, and sister from sister. Even the clergy had allowed themselves to be drawn into the unhappy conflict, and as a natural consequence the interests of religion were suffering lamentably. Father Mastai saw beforehand that his duties would be of a twofold character. For even in the civil order he would have to be the bearer of the olive-branch of peace among the divided laity; while among the clergy, he would be called upon to inspire zeal, order, and regularity of life.

Leo the Twelfth knew the man whom he had chosen, and felt assured that Archbishop Mastai would prove himself equal to the most trying emergency. The new Archbishop himself, on the other hand, placing but little reliance upon his own abilities, put his confidence in the Providence of God, in the aid of the Blessed Virgin, and in the good-will and co-operation of the Holy See, which had encouraged him to take upon his shoulders the dignity and burden of the episcopate.

He received episcopal consecration on Whitsunday, June 3d, 1827, from the hands of Cardinal Castiglione, who afterward became Pope Pius the Eighth. Before the end of the same month, he went, accompanied by his two brothers, to his new field of labors in Spoleto. In order to defray the expenses incidental to his consecration, his episcopal outfit, and his installation, he was obliged, on security furnished by his brother, to borrow a sum of money from a Roman broker. For, though he had deservedly won quite a financial reputation in his management of the institutions of which he had had charge, he never could keep his own money matters free

from embarrassment; so careless was he of his own personal interests.

In less than two years after his advent to Spoleto, the new Archbishop had the consolation of seeing the good seed which he had zealously sown during that time, beginning to blossom, and promising fair fruit. In his own household, division and strife had given place to peace and harmony. Ecclesiastical virtues bloomed with new vigor and beauty among the clergy; zeal, order, piety reigned in every parish. Temporal affairs were judiciously administered.

In the beginning of the third year of his episcopate, when political disturbances threatened the peace of the Church, he was in a condition to avert easily all local trouble from Spoleto.

SEVENTH CHAPTER.

ADMINISTRATION OF SPOLETO.—TRANSFERRED TO IMOLA.

POPE LEO THE TWELFTH died on the 10th of February, 1829. At a solemn mass of requiem, celebrated in the Cathedral at Spoleto, for the repose of his soul, Archbishop Mastai preached an eloquent panegyric, in which he at once paid a glorious tribute to the memory of the deceased Pontiff, and gave earnest expression to his own personal esteem and affection for his dear departed friend and counsellor. On the 31st of the following month a successor to Leo was chosen in the person of Cardinal Castiglione, who assumed the name of Pius the Eighth. The reign of this saintly Pope was a brief one; for the Lord called him to render an account of his short but active stewardship on the 30th of November, 1830. During his brief administration, Pius the Eighth gave his undivided attention to some of the most momentous questions concerning the well-being of his vast flock, solved many grave difficulties, and enacted several wise and important laws. His Briefs, addressed to the Archbishop of Cologne, and to the Bishops of Trier, Paderborn, and Munster, regarding mixed marriages; and his renewed condemnation of the secret societies, were not the least important measures of his Pontificate.

At a conclave of Cardinals held very soon after this Pope's decease, a successor was chosen to fill the vacant chair of St. Peter, in the person of Cardinal Capellari, who assumed the name of Gregory the Sixteenth.

On taking the reins of government, this Pontiff discovered a storm brewing, if not already careering in wild

fury, over the States of the Church. The political horizon of all Europe, and especially of the western portions, was dark and lowering. The villainous and destructive maxims of the first French Revolution had been widely diffused. The morbid desire on the part of discon-

tented, intriguing, and restless persons, who had nothing to lose and everything to gain, to overturn the lawfully established governments, amounted everywhere, but especially in the Italian Peninsula, to a loathsome epidemic. These mischief-loving people availed themselves of the period intervening between the death of Pius the Eighth and the election of Gregory the Sixteenth, to light the fires of rebellion even in the States of the Church.

In Rome itself an unsuccessful attempt was made on the 12th of February, to create a disturbance during the excitement of the carnival. But owing to the vigilance of the military authorities, and the unswerving fidelity and loyalty of the respectable citizens of Rome to the gentle and fatherly rule of the Popes, the attempt proved ridiculously abortive.

In the Provinces, however, the serpent of rebellion seemed endowed with more active vitality than in the city, and the Holy Father soon perceived that he must choose between the alternatives of allowing the Revolutionists to have their own way, and thus imperil the patrimony of St. Peter and the property of the Catholic world, or else call upon some protecting arm stronger than his own, and ready to lift itself in the cause of law, order, and justice. He appealed to Catholic Austria, whose forces soon restored tranquillity and contentment to the law-abiding portion of Italy's inhabitants.

As previously stated, the city of Spoleto had become seriously infected with the poison of rebellion; requiring all the patient skill and prudent treatment on the part of its Archbishop, John Mastai, to check the general diffusion of the epidemic among the people committed by Providence to his charge. On one occasion, the near advance to the city of Spoleto, of four thousand insurgents, who were retreating before the Austrian troops, threatened to plunge the place into all the horrors of war. But the prudent measures of the Archbishop averted the dreadful calamity. Hurrying forward at the risk of his life to the headquarters of the Austrian general, he convinced him, of what was really the case, that these insurgents were not the representatives of the law-loving people of Spoleto. He extorted from him a promise that in case the misguided rebels would lay down their arms, the Austrian soldiers would not be permitted to enter the city. Then hastening to the camp of the insurgents, the Archbishop in person addressed them in words of kindness,

moderation, and wisdom; assuring them of the inutility and folly of continuing the sanguinary struggle any longer. He also promised them, that as he knew most of them were under arms and away from their homes, only because they were destitute of the means of travel, he would distribute among them twenty thousand francs, if they would lay down their arms and disperse. He succeeded beyond his fondest anticipations. The misguided rebels saw in the benign countenance of the Archbishop, who, in the absence of the Legate, was clothed with even the temporal authority of his city, a golden bridge leading to home, to obedience, to peace, and a quiet conscience. They decided to obey him; so, surrendering their arms, consisting of several thousand muskets and many field-pieces, they received their expenses home, and departed quietly for their respective provinces.

The citizens of Spoleto lost no time in manifesting publicly their joy at this happy and unexpected escape from pillage and bloodshed. The whole city was illuminated, torchlight processions marched through the streets, while the cheers of the multitude, at the mention of their Prelate's name, showed how much they appreciated this victory won by his wisdom and tact, as well as by his generosity to the misguided insurgents.

An incident occurred at this juncture which may have the effect of shedding much light on many subsequent events in the life of the Pope. Among these rebels were two sons of Louis I., ex-King of Holland, the brother of Napoleon. One of these fell mortally wounded at Forli. The other, hunted down by the detectives of the outraged governments, fled for safety to the jurisdiction of the Archbishop of Spoleto, who admitted the apparently penitent adventurer to his own palace, shared with him his hospitality, interceded in his behalf with the Pope, and obtained for him a safe passport out of the country. This revolutionary tramp, whom Archbishop John Mary Mastai saved at the risk of his reputation, and even of his

life, and who afterward had many important relations with Pope Pius IX., became Napoleon III,, Emperor of the French. How gratefully he repaid the Pope for the kindness of the Archbishop will become the duty of history to decide.

Hardly a moment's time had been granted to Archbishop Mastai to congratulate himself and his diocesans on the happily recovered peace and prosperity of their city, when another and more dangerous, because more untractable and unmanageable, enemy assailed them. This was the earthquake which, in 1832, extended over all the province of Umbria, spreading ruin and terror on every side. Appalled with fright at the disturbance in the ele-

ments, and dreading to be buried in the ruins of their houses, the people fled in dismay and confusion, hardly stopping to gather up their valuables, and sought safety in the open fields of the rural districts. This event afforded the Archbishop another opportunity of putting into practice his utmost benevolence. He was equal to the emergency; once again proving himself to be a faithful servant of his divine Master Jesus Christ. He hurried to every point where he could be of assistance. If there were any place beyond his reach, he sent thither his messengers, namely, the clergy, physicians, nurses, and helpers, all provided with food and clothing for the victims of the earthquake. His words of comfort and encouragement, expressed in pamphlets, sermons, and pastorals, penetrated to the hearts of his suffering flock, and healed, or at least soothed, their deep and gaping wounds.

The heroic and disinterested conduct of the Archbishop was the theme of every tongue, and nowhere more so than in Rome itself. The Pope was unreserved in expressing his respect and esteem for this angel of mercy and peace.

On the 17th of February, 1832, Gregory the Sixteenth gave proof of his high appreciation of the Archbishop's merits and services by promoting him to the more important diocese of Imola. This proceeding brought grief to the hearts of the people of Spoleto, who loved and revered their Archbishop as a kind father. Deputation after deputation was dispatched to Rome, in the hope of having this appointment recalled by the Pope; for, as they said, they could not bear to part with the one who was not only their bishop, but their father and their guide; who, by his prudence and wisdom, had saved them from many calamities, and as intercessor, had ever taken their side against undue and unjust oppression and exactions on the part of the civil power.

Even to this day the people of Spoleto love to relate many an anecdote of the Pope, showing his good quali-

ties of heart and head. They delight chiefly in describing his benevolence, which, as it knew no bounds, left him without a care or a thought for his own wants. The following incident which is recorded of his kindness is well authenticated. One day, a short time previous to his departure from Spoleto, there came to him a poor woman, who averred that she had not been able to obtain a morsel of bread for her children for two days. Searching his pockets, he was unable to find a piece of money, for he had already given it all away. Much moved at the disappointment and distress of the poor woman, and unwilling and unable to send her away penniless, he took from the mantel a silver candlestick, and handing it to her, bade her place it in pawn for whatever she could get on it, and to bring him back the pawnbroker's ticket, so that he could redeem it when he would have the money required. Day after day passed without bringing the woman or the ticket, and he was on the eve of his departure from Spoleto when the news reached him that a beggar woman had been arrested for attempting to pawn a costly candelabra belonging to the Archbishop, from whom it certainly must have been stolen. "Well!" exclaimed the kind-hearted prelate, amused and sorry at the same time. "What a deal of trouble I have brought upon the poor creature. I am the guilty one. Place me in custody and let her go." That the poor woman was at once pardoned by the authorities and rewarded by her Archbishop can be easily inferred.

The prelate's well-known benevolence and generosity was the theme of every tongue in Spoleto; hence his purse was always at the lowest ebb. Indeed, so depleted was it, that there was no end to the complaints of his ancient housekeeper, who avowed that she had not enough left to procure the plainest necessaries for his household, and that his kitchen had to suffer many a day of famine because his money was given away at the door to the crowds of poor besieging it.

EIGHTH CHAPTER.

BISHOP OF IMOLA.—CREATED CARDINAL.

THE efforts of a deputation composed of the first citizens of Spoleto, who répaired to Rome in the hope of having their beloved Prelate retained in their midst, were unavailing. The appointment to Imola was confirmed; and some time in the month of December, Archbishop Mastai went to Rome, to make necessary preparations in relation to his contemplated change of abode. Early in the following month of January, he returned to Spoleto, delivered a touching farewell address to his afflicted flock, and settling his affairs, set out on the 7th of February for Imola, calling by design at the holy sanctuary of Loretto, and at Sinigaglia.

A silly report, based upon idle gossip, was diligently circulated by over-zealous friends of the Prelate. It was pretended that his removal from the diocese of Spoleto to that of Imola was a punishment inflicted by Rome on account of the Bishop's well-known and candidly-avowed liberal views in political matters in general, as well as for having one day cast into the fire, and destroyed beyond all hope of recovery, a long official list belonging to the police authorities of Rome, and in which were contained the names of several of his flock who had incurred the high displeasure and censure of these authorities. These stories have long since been satisfactorily proved to be false, and devoid even of all semblance of probability. The diocese of Imola contained double the number of parishes of Spoleto; its revenues were much more ample; its situation was one of the finest in the States of the

Church. In point of dignity and importance, its rank was second to few others. It was not, in a word, a diocese to be entrusted to a person whose character was not well and favorably known at Rome.

Moreover, the episcopal chair of Imola was and is yet a stepping-stone to the office of Cardinal, and two of its bishops had already become Popes. In addition to all these preferences, Archbishop Mastai's political opinions were well known, perfectly understood, and highly appreciated by the principal authorities of Rome. His views regarding the degree of liberty which might be entrusted with safety and propriety to the individual member of society, accorded perfectly with those of the best political economists in the schools of the Eternal City, as well as with those of the ecclesiastical superiors. In any case, even supposing there was a difference of opinion, Gregory the Sixteenth and his Secretary of State, Bernetti, the latter an openly avowed friend of Mastai's, were both sufficiently disposed and well able to distinguish between his eminent qualities as bishop, and those of the statesman; and not to lose sight of the bishop's services for the church while differing from the views of the statesman.

If there was any secret disposition on the part of the ecclesiastical authorities to keep Archbishop Mastai in obscurity, it might perhaps be detected in their delay of creating him Cardinal. Whether this neglect or delay was intentional or otherwise, it is certain that the Archbishop's prospects were not injured in the least. On the contrary, this very delay seems to have led to his obtaining the Papacy itself. For the apparent neglect of Rome established his reputation as a liberal in politics, and thus supplied the very grounds on which his subsequent election was based.

On the 7th of February, the Archbishop preached, as Bishop of Imola, his first sermon in the cathedral of this ancient diocese, and entered formally upon his new duties. A large number of the faithful had assembled,

attracted by the reputation of the prelate as an eloquent speaker, but more as a God-fearing, man-loving priest, as a man of peace, of order, and of law. If Mastai, by his eloquence, carried away with him from the pulpit the hearts of his hearers, he succeeded in retaining those hearts by the wisdom and prudence of his first measures. That he failed not to perform in his new position deeds of extraordinary charity and exalted benevolence will be seen hereafter. That he labored arduously and successfully to reconcile differences, to calm disturbances, to allay political antagonism, is well known. His chief care, however, as pastor of a numerous flock, and as guide of his clergy, was the elevation and improvement of the latter. For what would become of the sheep if he quietly looked on and saw, without making an effort to prevent it, the salt of the earth losing its savor? He at once established in the monastery of Piratello, a house for spiritual exercises, to which every year his clergy repaired in a body, in order to fit themselves more thoroughly, by retirement, meditation, and prayer, for the discharge of their sacred duties. Within his own household, he instituted a class of Sacred Scripture, at which the assembled clergy of his diocese discussed and explained, once every month, passages from Holy Writ. He also founded a Theological Seminary for the proper training of young candidates for the ministry, who, until his advent to the diocese, used to live at home, or promiscuously among the laity of the city, while pursuing their ecclesiastical studies. This new seminary soon became, under his own personal supervision, remarkable for the piety and learning of its professors and students. He also set on foot a series of missions for the people, which were conducted sometimes by distinguished members of the Society of Jesus, but more frequently by his own secular clergy, under the able, experienced, and successful leadership of the present Archbishop Jacovacci. He himself often rendered valuable assistance at these missions, both in the

pulpit and in the confessional. He sent several of his priests to Rome in order to further fortify themselves in the practices of austerity, to acquire a more thorough knowledge of ecclesiastical life, and to familiarize themselves with the ceremonies and rubrics. Under his fostering care, a home for destitute orphans, similar to the "Father John's" of Rome, was built and maintained; as well as a home for unprotected young females, many of whom, through his paternal solicitude and vigilance, were saved from a life of degradation here, and of eternal perdition hereafter. He also multiplied the publication of good books, which he scattered with a liberal hand throughout the several parishes of his diocese. He never neglected an opportunity of preaching to his flock, and all his pastoral letters and addresses to his children in Christ breathe an air of admirable charity, which could be possessed only by one who himself had become closely and lovingly united to Jesus Christ, and whose sole thought was to become more and more like to his Model and Master.

In a secret Consistory held on the 23d of December, 1839, Pope Gregory the Sixteenth announced his intention of admitting Archbishop John Mary Mastai into the Sacred College of Cardinals. These dignitaries of the church compose the cabinet and council of the Pope, and hold the rank of Princes of the Roman Church. One year later, on the 14th of December, 1840, Mastai was solemnly created Cardinal, and invested with the scarlet robes of office. Every Cardinal, at the time of his appointment, receives some church, which is called his Titular. That assigned to Cardinal Mastai was the Church of Sts. Peter and Marcellinus, situated on the Labican Avenue, not far from the renowned Basilica of St. John Lateran, in Rome. Moreover, as each Cardinal is expected to take part in the labor of governing and directing the universal church, Cardinal Mastai became a zealous and active member of the "Congregation," or

committee on bishops and regulars, and of the committee on church discipline and on the management of St. Peter's Church in Rome.

The new Cardinal came to Rome for the discharge of his official obligations, as often as his duties at home permitted. In previous years, when he was only Archbishop of the small and unimportant diocese of Spoleto, he lodged in his old home, the Orphanage of "Father John's," every time that he came to the city. As Bishop of Imola, however, he was expected and required to travel with a retinue of domestic officials; hence his former quarters became too small, and as a natural consequence his traveling expenses were considerably augmented. His visits to Rome, therefore, as Ordinary of Imola, were fewer than when he lived at Spoleto. The journey was fatiguing, he disliked the public parade required by his dignity, and much preferred to distribute among his poor diocesans at home the money which he would have to expend in traveling for himself and suite. During his mother's life-time, he went frequently to see her at Sinigaglia, once a year at least, where he would pass a few days of happiness and tranquillity in the bosom of his beloved family. His father died on the 1st of December, 1833. But his mother was spared to see her favorite son John Mary clothed in the scarlet robes of a Cardinal, to rejoice in his constant and repeated preferments, and above all to be edified and comforted by his sincere and solid piety. She died on the 12th of January, 1842, uttering with her last breath a prayer of fervent thanksgiving to the Mother of God for having protected her child, and raised him to the dignity of a servant of her divine Son. From the heights of Heaven, that happy abode of the blessed, where it may be hoped, she assumed her place in the ranks of the sainted matrons of the Church, she was permitted to look down and witness the solemn assumption by her son, as Cardinal Mastai, of the triple crown of St. Peter. How her matronly soul must have

thrilled with delight, on beholding the glory which her son, as Pope Pius the Ninth, was instrumental in procuring for the Mother of Jesus Christ, among the faithful on the earth, when he proclaimed the dogma of the Immaculate Conception.

The time was now approaching when Cardinal Mastai was to make his last journey to the Eternal City in quality of mere Cardinal; when he was to lay down his crosier of episcopal authority over a single diocese, to grasp the staff of universal dominion over the entire Church; to relinquish the title of Cardinal Archbishop of Imola, for the glorious and hallowed name of Pius the Ninth of Rome.

Many interesting anecdotes are told of Pius the Ninth, and as such anecdotes are very often the best means of reaching the inner qualities of a man's heart, a few may be here given, which relate to that portion of his life preceding his election to the papacy.

One day, very soon after ascending the episcopal throne of Imola, Cardinal Mastai was in his dining-room awaiting the arrival of some guests whom he expected to dinner. Among the ornaments on his table was a golden vessel, a gift from his beloved mother. A man was introduced to his presence, who had come to ask a loan, which, he said, would save him from bankruptcy, and enable him to continue his business. The Cardinal replied with a smile: "My friend, it is not pleasant to admit it, but I am constrained to assure you that at the present moment there is not a dollar in my treasury. However, as you are in such straits, I must try to help you the best I can." He thereupon lifted the costly vessel from his table and handing it to the man, remarked: "Take this to a pawnbroker's shop, raise what money you can on it, get a ticket for a month, and bring it to me; perhaps at the expiration of the month, I may have means enough to redeem the article." Meanwhile, the guests arrived and all were waiting for the dinner to be served. Noticing

that there was a delay, the Cardinal inquired the cause. Whereupon it was discovered, that all the servants of the house were in a state of grief and consternation, and eying each other with looks of wonder and suspicion. The steward at last, summoning up courage, with tears in his eyes, informed his master, that his most costly tureen had just disappeared from the table, and as no stranger had been seen in the house, it must have been taken by some one of the servants. Immediately all demanded an impartial investigation, and to have their apartments searched. "Well, well," replied the Cardinal, laughing, "it was a thief in the family who took it, and thus delayed our dinner: I am the guilty one. Bring out the ordinary tureen, and let the meal be served." The frightened servants were much relieved to find that the thief, although in the household, was not one of their body, and quietly resumed their respective duties. In the course of the dinner one of the guests remarked, that it was indeed an honor to dine with such a distinguished purloiner of valuables.

As has been already stated, when the Cardinal was Archbishop of Spoleto, his heart was altogether too large for his purse. In Imola, though his resources were double, things were soon as bad as they had been at Spoleto; as the following dialogue will show: "Your Eminence," said his steward to him one day, "the one hundred dollars which were in the treasury this morning have been all expended. I have not one cent to meet the current expenses of the house." The money had been secretly given away to some needy individual. "Don't be uneasy," said the Cardinal: "you know that the Almighty God, who feeds the birds of the air, has promised to send us bread sufficient for every day in our lives." "Your Eminence is doubtless right," replied the servant, "but at the same time, I am in great difficulty." "Well," replied the Cardinal, "to-morrow will be Friday and also a fast day: you have some cheese in the house, serve that

up for dinner." "But for the next day, your Eminence, what shall I serve?" "I will take care to leave cheese enough for the next day, and perhaps for the next after that," replied the Cardinal, good-humoredly.

Some time during the summer of 1843, Archbishop Mastai, together with two other Cardinals, was spending a few weeks at a quiet country house in a very lonely and unfrequented part of the country. A certain Ribotti, a native of Piedmont, who about that time was engaged in plotting serious treasonable designs, came stealthily into the neighborhood of the Cardinal's country residence, accompanied by some half dozen fellow-conspirators, each of whom was as desperate as himself. One night, after all had retired to bed, these miscreants surrounded the house, and made an attempt to carry off bodily the three Cardinals. Their object was to get possession of their persons, and to carry them into a retired place, where they intended to detain them as hostages, so that, in case their rebellious schemes should fail, or they themselves be detected, exemption from punishment might be purchased from the government, by offering to disclose the whereabouts of the three imprisoned Cardinals, and by refusing to give them up till pardon had been promised. It was entirely owing to Cardinal Mastai's personal bravery in his midnight encounter with these fierce housebreakers that the whole party in the house was saved.

Among many other anecdotes the following is very striking: In 1846, during the carnival, the Cardinal of Imola was praying alone in his cathedral. Suddenly a loud noise in the direction of the sacristy roused him from his devotions. Quick as thought he found himself standing over a man frightfully wounded, bleeding profusely, and stretched on the pavement. Three men had followed their victim and were bent on murdering him. The Cardinal confronted them, braving their daggers and their rage; and, holding his cross before their eyes, upbraided them for their violence and desecration, and

bade them in the name of God to quit the church. They quailed before him and obeyed. A physician was sent for, who examined the wound and pronounced it fatal. Meanwhile the Cardinal had knelt down, placed his arms around the bleeding neck of the victim, lifted him up to enable him to speak, and heard his confession. A priest of the Cathedral then administered the Viaticum and Extreme Unction. The murdered man died in the arms of the kneeling Cardinal, who was destined to become Pope within a few months.

A short time previous to his withdrawal from the diocese of Imola, the Cardinal suffered a deep humiliation at the hands of the chief magistrate of the place. It was an insult which would have inflamed with bitterness and rancor any heart less gentle and forgiving than is that of Cardinal Mastai, who sought to turn the incident to good account, by striving to conquer, with the weapons of gentleness and forbearance, the very obdurate and rebellious heart of the man who offended him. This magistrate was a stern upholder of that policy which insisted that the people ought to be ruled with an iron rod; that bullets and bayonets, prisons and scaffolds are more efficacious than just and honest administration of the laws. Toward his Cardinal Archbishop he had for a long time entertained very uncharitable feelings, on account of the latter's well-known and very pronounced broad and liberal views in political matters. He took no pains to conceal this dislike for his ecclesiastical superior. His wife hoped that at last God had furnished the opportunity of reconciling and pacifying her unchristian husband. A child having been born to this couple, the delighted mother begged the Cardinal to volunteer to be its godfather. The good man acquiesced in the pious woman's proposal, agreeing to so far humble himself for charity's sake, as to ask the father this request. But on making his proposal to the magistrate he met with a severe and exasperating refusal. "You!" exclaimed the

discourteous and ill-tempered official of Imola, "you presume to act as sponsor for my child—you who have always sympathized with the discontented and the rebellious! No, never. You are too liberal for me." Then, in further defiance of the laws of decency, and of official etiquette, he turned his back upon his bishop and walked haughtily away. Less than one month later, this same Cardinal, who had become Pius the Ninth, wrote to him, saying, "You rejected the services of the Bishop of Imola; if your child is not yet baptized, will you now accept the offer of the Bishop of Rome to be its Godfather?" The disconcerted magistrate, who condescended to tolerate in the Bishop of Rome a liberality which he would not permit in the Bishop of Imola, hastened to acknowledge his late rudeness, and to make an awkward attempt at apology. Pius the Ninth, by soon after rendering this man a very great service, proved that he could return good for evil, and that he knew how to win hearts to God, by the exercise of charity and patience, even in the face of personal insult.

NINTH CHAPTER.

DEATH OF GREGORY THE SIXTEENTH.—HIS PROPHECIES CONCERNING HIS SUCCESSOR.

POPE GREGORY THE SIXTEENTH died on Whitmonday, June 1st, 1846, and went to receive, in a better world, the reward of his faithful and invaluable services to the Church in this life. This Pontiff's reign was an eventful one, highly important and eminently successful. He himself was distinguished for learning, prudence, sagacity, and many other virtues; though chiefly for his indomitable will, and correct and well-defined views on questions of government. If his views were distorted and misrepresented, and most of his plans defeated, the false spirit of his times is to blame—a spirit of discontent and insubordination, and one which would trail in the mire of obloquy the character of any man who strove to uphold the sanctity of the law and to preserve public tranquillity. Gregory the Sixteenth was a man after God's own heart, and history will secure to him a foremost place among the most illustrious Pontiffs. The grief of the Faithful throughout Christendom, on the occasion of his death, was as profound as it was sincere and heartfelt.

The same demon of Revolution which, a few years later, under the reign of his more gentle successor, strove to destroy the Vicar of Christ, even when in the very act of taming and conciliating it, has not succeeded in stamping out from the hearts of Gregory's contemporaries, nor from the future minds of posterity, their sentiments of love and esteem for that firm and uncompromising Sovereign.

Archbishop Mastai received the news of Pope Gregory's death with keen personal regret, and with deep concern for the Church and State. Never for a moment dreaming that he himself was to be called by Christ, from among the many cardinals who were older and more distinguished than he was, to be the successor of the deceased Pope, he was deeply impressed with a just appreciation of the solemn duty and awful responsibility of choosing a suitable incumbent for the vacant chair of St. Peter.

It is related that when Baladelli, his body-servant, was informed of the Pope's death, and instructed to prepare for his master's journey to Rome, he observed: "I am afraid your Eminence will not return to Imola." "Well," replied the Cardinal, "if God can perform one miracle, He can just as easily perform a second. He can prevail upon the good Baladelli to bid farewell, at my request, to his native town, and repair with wife and children to Rome." Thus Cardinal Mastai would regard his election to the Pontificate as something altogether miraculous. In his discreet modesty, he could see no prospect, even though he should desire it, of being preferred in the coming election to the other members of the Sacred College, all of whom were older than himself, and in the estimation of the public, as well as in his own, much more likely, because far better suited, to succeed Gregory. To Mastai the burden of a single bishopric was already too heavy; and his letters, written about that time to intimate friends, prove that he eagerly longed and sighed for the peace and rest of heaven. He was willing, indeed, to comply with the will of his Divine Master, by presiding faithfully over his own small diocese, and, according to the best of his ability, to labor for the welfare of his spiritual children. Why would a prelate, animated by such modest sentiments, and thus impressed with a keen and vivid sense of responsibility, seek to assume the weighty burdens of the Papacy? He believed firmly that the Holy Ghost would so enlighten and guide the Sacred College of Car-

dinals, that they could not fail to draw from the election-urn the name of the most deserving candidate, of the one chosen by God Himself.

At this juncture, the Bark of Peter required the special protection of its Divine Master. A violent storm was then gathering all around the political horizon of Europe. It was owing to the strong arm of Gregory the Sixteenth, aided by the masterly co-operation of his Minister, the determined and efficient Lambruschini, that the attacks directed against Rome by revolutionary demagogues had been thus far successfully warded off. Yet his arm, strong as it was, would soon have proved powerless to stay the still fiercer assaults of political wind and wave which were gathering new force from day to day. His military resources had been well-nigh exhausted, while the vast outlay of money, rendered necessary to defend the rights and property of the Church and of his law-abiding subjects, had become onerous beyond measure. Hence, when the news of his death was published, the leaders of the Revolution believed that the time and opportunity had arrived for the easy and successful accomplishment of their long cherished plans. A revolutionary outbreak, which was to take place in September, 1846, was prevented only by the timely arrival of an Austrian war-vessel in the harbor of Ancona.

Many of the political measures adopted during the reign of Gregory, would now need considerable modification, if not a total discontinuance and repeal. The necessities of the political situation in the States of the Church were such as to demand the choice of a Pontiff, who, while possessing all the fixity of purpose and the uncompromising severity of Gregory, would, at the same time, be disposed to conciliate and sympathize moderately with the least infected among the malcontents of his realm. He should be a man with strength sufficient to maintain, at all hazards, the rights and liberties of the Patrimony of St. Peter, yet capable of winning, by judicious

concessions, the submission and loyalty of many who, although not in open rebellion, showed unmistakable signs of a readiness to join hands with the pronounced Revolutionists. Public opinion was very much divided, however, in regard to the requisite qualities of the next Pope. Among the fifty-one cardinals who had assembled in Rome for the purpose of the election, there were two favorite candidates. One was Cardinal Lambruschini, Gregory's former Secretary of State, who, although seventy-one years of age, was still in the vigorous enjoyment of all his physical and mental powers. Being a man of great firmness of character and of uncompromising spirit, the more timid among the Roman citizens would gladly have seen him elected; believing, as they did, that the utmost severity and rigor were necessary to hold the discontented masses in quiet submission to the laws. On the other hand, those who maintained that a certain amount of concession was absolutely necessary, were very much alarmed at the prospect of so unyielding a ruler taking hold of the reins of government. The choice of the latter, or the party of conciliation, was Cardinal Gizzi, whose broad and liberal views on political questions were well known to the people. Only a short time previous, he had issued at Forli a very decisive and pronounced protest against the oppressive and irritating war-policy carried on by Austria against the Italian people. This protest, indeed, afforded satisfaction to the liberal party, but awakened no little alarm in the minds of the reactionists.

Cardinal Mastai-Ferretti's name was the least spoken of, or even thought of; though he was widely known and sincerely respected in Rome as a devoted priest and bishop, and as a faithful and upright citizen. Not until he was on his way to take part in the election of the new Pope, and while the people along the route, as was always the case when he appeared in public, were saluting him with every demonstration of love and respect, was the attention of his brother cardinals first directed toward him.

During this journey to Rome, an event occurred which imparted a legendary color to his progress and to his future selection as Pope. It happened, so the story relates, in Fossombrone, a small town not far from Sinigaglia, where the driver had stopped for a change of horses, and while the Cardinal himself was chatting pleasantly with some friends gathered about his coach. A pure white dove, which had been hovering for some minutes over their heads, suddenly descended and alighted on the top of the Cardinal's carriage. At once all the bystanders, clapping their hands with delight, cried out joyfully: "Long live Cardinal Mastai; he will certainly be our next Pope." It is further related that the dove, notwithstanding the coachman's efforts to drive it away, remained quietly on the top of the carriage, and only took flight as the vehicle was entering the gate of the Quirinal Palace in Rome. A similar apparition is said to have taken place during the conclave.

Although not known to all the Members of the Sacred College, the Bishop of Imola was disliked by none among them. Afterwards, when he was elected Supreme Pontiff, the result seemed to be so natural, and such a matter of course, and so eminently satisfactory to all parties, that people began to ask themselves, how any other candidate could have been thought of.

It may not be out of place here, to note briefly a few of the predictions and even prophecies which have at various times been uttered concerning Pius the Ninth, in his relation to the Papacy.

Whilst he was yet simple Father Mastai, and occupied with the care and education of the poor orphans at "Father John's," he one day met a Father Bighi, who was walking arm in arm with the celebrated Father Ventura. As they passed each other on the steps of the Capitol, Father Bighi remarked to his companion: "See that little priest, he goes along as if he expected one day to be the Pope!" What gave rise to this chance remark, is not

known, but it seems to have made a deep impression on the mind of the astute and politic Father Ventura, who, just previous to the next Papal election, pleaded earnestly with his friends among the cardinals in favor of Archbishop Mastai.

The distinguished Graziosi, a very beacon of ecclesiastical learning, as well as a model of piety and prudence, and a most correct reader of character, remarked one day to a friend, when speaking of Cardinal Mastai: "He is a man of unbounded knowledge, wisdom and virtue: you will one day see him at the head of the Church."

But the clearest and most significant prophecy is the one uttered by the Blessed Anna Maria Taigi, away back in the year 1823. This heaven-favored seeress and miracle-worker, who, as we are assured by her devout director, Dr. Rutges, healed the sick by her touch, and converted sinners by her prayers and wholesome advice, foretold to the priest, who afterward wrote her life, all the acts of violence which would be perpetrated in Rome by the Revolutionists of 1848, and all the sufferings which the Pope would undergo at their hands. "The Pope," she added, "whose destiny this is, is as yet but a simple priest, now far beyond the seas." After describing, minutely, the personal appearance of the present Pontiff, the holy prophetess continued: "He will be elected in a very unusual way, and contrary to his own and general expectation. He will inaugurate many wise reformations, which, if gratefully and wisely accepted by the people, will be attended with many choice blessings from Heaven. This gentle and benevolent Pontiff," she added, "will be favored by special light and guidance from Heaven; his name will be honored throughout the world, and be pronounced with rapture by all his children." She said, moreover, "that he was singled out by Heaven, and divinely commissioned to avert the storm which was soon to break, with apparently irresistible fury and power against the Bark of Peter. The

mighty arm of God will sustain him in the midst of his struggles, and defend him against the efforts of the impious miscreants, who shall at last be put to shame and confusion among their fellow-men. In the latter years of his life, he will possess the gift of miracles. At last," concludes the saint, "after many and varied trials and humiliations, the Church shall achieve, before the eyes of the world, such a glorious triumph, that men will stand in silent awe and admiration."

The following well-authenticated fact, is worthy of notice. While the great and glorious Pius the Seventh was a prisoner at Fontainebleau, he confided to a faithful servant, a sealed packet, with the injunction not to open it, till the year 1846. The servant died, and his son lived for many years afterward at St. John de Perficieto. Having long forgotten the packet, which, with a repetition of the deceased Pontiff's injunction, had been entrusted to this young man's keeping by his father, he was one day, during the year 1846, rummaging carelessly among old papers, and found the sealed packet. Opening it, he discovered, written in the handwriting of Pius the Seventh, the statement, that the bishop who would occupy the episcopal chair of Imola in 1846, would be elected Pope, and be known as Pius the Ninth.

Finally, there is the prophecy of St. Malachy, the Archbishop of Armagh, who, in the year 1148, died in the arms of St. Bernard at Clairvaux, in France. He, in his remarkable predictions concerning the future Heads of the Church, designates Pius the Ninth as, "Cross upon Cross,"—*Crux de Cruce.*

The reader is at liberty to form, and entitled to hold his own opinion on these prophecies, which are not, of course, articles of faith. Yet on reading them at the present day, after the thirty years' reign of Pius the Ninth, over the Catholic Church, he must confess that all the particulars have been closely verified.

The unkind, though casual observation of a brother

priest, the opinion of one of his public examiners at school, the visions of holy persons, all declared and foretold the accession of the priest John Mary Mastai Ferretti to the Chair of St. Peter. Who would venture, today, to question or deny that the election of the present Pontiff was a providential one, and one desired by the Son of God.

TENTH CHAPTER.

THE PAPAL ELECTION.—THE CORONATION OF PIUS THE NINTH.

THE nine days' devotion in memory of the late Gregory the Sixteenth, having been duly performed, as prescribed by the ritual for a deceased Pope, the cardinals, who alone have the right to conduct the election for a temporal Head of the Church, assembled in solemn conclave. The mode of proceeding on this occasion was the same as that ordained by Gregory the Tenth, at the second General Council of Lyons. The conclave was held in the Quirinal Palace. Should it not please the Almighty to permit the faithful to witness, during the lifetime of the present Pontiff, the triumph of the Church over her enemies, the election for his successor, should it take place in Rome, must be held in some other building; for the Quirinal Palace of the Popes is now the residence of Victor Emmanuel and his family. The cardinals met in the grand hall of the side-wing of this palace, the spacious apartment having been partitioned off into as many separate chambers as there were voters. At every Papal election all the avenues leading to or from these apartments are carefully and securely closed, with the exception of one aperture, which is used exclusively by the cardinals and two or three persons in attendance. Even this entrance is closely guarded; all visitors are rigidly excluded; and should it be absolutely necessary for a cardinal to see any caller, the interview must be within sight and hearing of his brethren. Their meals are passed in through an opening, which is also guarded within and without. The

PIUS THE NINTH AND ST. PETER.

cardinals are thus rigidly excluded from all outside intercourse, in order to completely obviate any attempt at undue influence over their solemn and important proceedings. Each man is thus enabled to vote in the strictest accordance with his own best convictions. In order to further secure this object, the conclave spends much time in prayer and in careful deliberation.

On this special occasion of the election of Pius the Ninth, precautionary measures proportioned to the excited state of the public mind at that time, were taken to prevent any disturbance of the reverend voters by the restless and clamorous citizens.

Cardinal Mastai was chosen by ballot to fill the office of Reader of the Votes. Altogether, four ballotings took place, with the following results: The first was brought to a close on the morning of the 15th of June, giving to the Cardinal Secretary of State, Lambruschini, fifteen votes, and, to the astonishment of all, the Bishop of Imola received thirteen. Only two votes were cast for Cardinal Gizzi, the candidate of the extreme Liberals. As neither of the three had polled the requisite two-thirds of the whole vote, another ballot was held that same evening. This time Lambruschini polled thirteen votes, and Mastai seventeen, neither as yet having the requisite number. Thirty-four votes were necessary to ensure an election, which depends not on the majority of voters present, but on the majority of all the cardinals living, whether they vote or not. The Sacred College at that time was not full. On the morning of the 16th of June, a third vote was taken; Cardinal Mastai receiving twenty-seven votes and Cardinal Lambruschini eleven. This result proved that Mastai's name was becoming familiar to the electors and fast growing in favor; but as the required majority had not yet been secured, the balloting had to be gone over again. According to custom, the tickets after each unsuccessful balloting were burned in a small fireplace near the altar. The people, seeing the

light smoke issuing from the chimney, knew that no decisive vote had been yet taken, and became noisy and restless. The procession, composed of secular and other clergy, who, according to an ancient custom, await outside the doors, and from time to time inquire whether a new Pope has been elected, returned home with a negative answer. At last, on the afternoon of the 16th of June, Mastai received thirty-six votes—two more than were necessary to give him the two-thirds majority. As he himself counted aloud the votes cast in his favor, he became agitated, almost lost his power of utterance, trembled from head to foot, and finally had to stop some minutes in order to recover his breath. Sinking to the floor of the altar, he besought his crucified Master to strengthen and enlighten, in this most trying moment of his life, His newly-elected Representative. After remaining some minutes absorbed in silent, fervent prayer, he arose, filled with new strength. To the question then addressed to him, whether he accepted the result of the election, he replied, with firm voice, though in a tone and manner clearly indicating a conviction that the question came from Heaven itself, and that he was replying to his divine Master: "Behold," he said, "I am Thy unworthy servant. O Lord! Thy will be done. I accept the result of the election."

At this declaration, the other Cardinals hastened at once to pay the usual homage to their former colleague and equal, who had now become their Head and Chief. All the canopies over the chairs were now taken down, save that over the newly-elected Pontiff; and the Princes of the Church, in their movements, kept their faces toward Cardinal Mastai—the usual etiquette in presence of Sovereigns, and expressive, in this case, of their acknowledgment of his newly-acquired superiority over themselves. The new Pontiff then announced his intention of assuming the name of Pius the Ninth, in grateful remembrance of the illustrious Pius the Seventh, who had been his

patron, as well as his illustrious predecessor in the diocese of Imola.

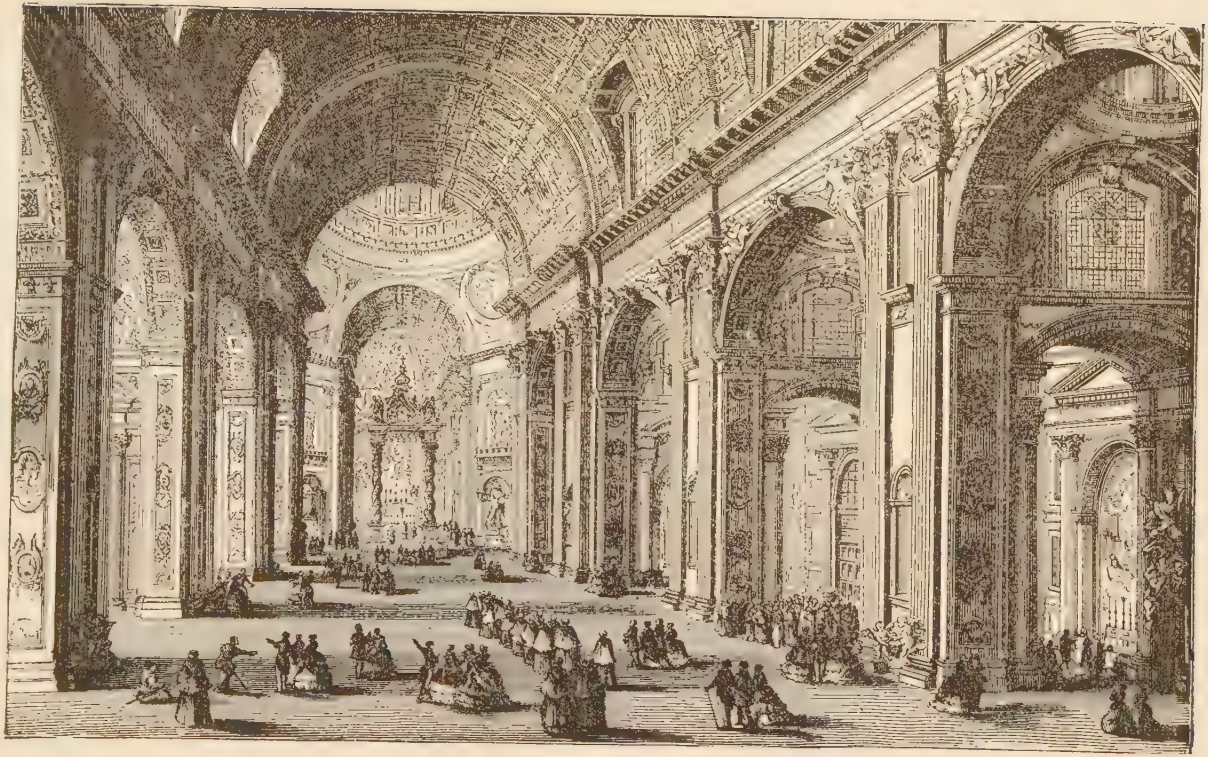
The day being far advanced, the result of the election could not be made generally known to the impatient public until the following morning.

Thus, at last, John Mary Mastai Ferretti had reached the highest grade of ecclesiastical dignity, and was firmly seated upon the most honorable throne in the world. One may naturally ask what could have been his thoughts and sentiments at this momentous epoch of his life? His own answer will be found in the letter given below, written by himself to his brothers, on the 16th of June, at midnight, not many hours after his election:

"ROME, 16 *June, quarter of an hour before midnight.*

"DEAR BROTHERS: The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May His most holy will be ever done. I am sensible to a certain extent of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity of my powers. Cause prayers to be offered, and you also pray for me. The conclave lasted forty-eight hours. If the city of Sinigaglia should wish to make any public demonstration on the occasion, I beg you will take measures—indeed I desire it—that the whole sum so destined be applied to purposes which may be judged useful to the city by the chief magistrate and the council. As to yourselves, dear brothers, I embrace you with all my heart, in Jesus Christ. Instead of exulting, take pity on your brother, who gives you all his apostolic blessing."

Pius the Ninth was fifty-four years of age when chosen to fill the Chair of St. Peter. Of the sixty-two Cardinals then constituting the Sacred College, no less than forty were older than the newly-elected Pope, and all were



INTERIOR OF ST. PETER'S CHURCH IN ROME.

men of merit, talent, and with unimpaired faculties of mind and body. Indeed, so youthful a Pope had not been elected in many years: Pius the Seventh having been at the time of his election fifty-eight; Leo the Twelfth, sixty-three; Pius the Eighth, sixty-seven; and Gregory the Sixteenth, sixty-five. The new Pope looked even younger than his years. His erect and powerful frame, elastic step, quick movements, fresh and fair countenance, clear bright eye, and thick dark hair, would indicate a man of forty, rather than one who had already passed his fiftieth year.

His predecessor, Gregory the Sixteenth, when urged in the last years of his life to inaugurate new measures in affairs of Church or State, used to say: "I am now too old; but the Lord in His mercy will soon call me away, and then you may choose a younger and stronger Pope, who will not only begin measures, but will live to execute and perfect them." His words were now verified, for Christendom saw at its head a young and vigorous Ruler, gifted with powers of body and mind sufficient to grapple with the greatest difficulties of his exalted station. On the morning of the 17th of June, the election of the new Pontiff was proclaimed to the city of Rome by a salute of one hundred and one guns, fired from the battlements of Castle Angelo. The blinds of the Quirinal Palace were thrown open, the Pope's cross was raised on the balcony, and then appeared the majestic figure of the Supreme Pontiff himself, vested in the Papal robes, and surrounded by the College of Cardinals. The thousands assembled in the piazza below dropped upon their knees, as the Holy Father, overcome with emotion, and with extended arms, as if to embrace his subjects, pronounced the triple benediction.

The people, who, with difficulty and apparent impatience, restrained their enthusiasm during these few moments, now rose from their knees and rent the air with their shouts of "Long live the Pope!" But none

shouted louder, nor with more sincere enthusiasm, than the orphan boys of "Father John's"; for in the triumph of their former Director and Father they recognized the reward due to his goodness and kindness to them. Their enthusiastic cry was, "Long live the Father of the Poor!"

The solemn coronation of the new Pope was appointed to take place on the morning of the 21st of June. In the case of Gregory the Sixteenth, episcopal consecration was added to the ceremony of coronation; for it may so happen that even a simple deacon might be elected Pope from the College of Cardinals. In such an event, ordination to the priesthood and episcopal consecration are added to the enthroning. But Pius had been already twenty years a bishop, so that in the present instance, as when a coadjutor bishop succeeds the deceased bishop of the diocese, or when a bishop is transferred from one see to another, the ceremony of inauguration alone was to be performed. It took place, attended with all the usual pomp and magnificence prescribed by the ceremonial.

On the morning of the 21st of June, the festival of St. Aloysius, the Pope-elect, clothed in all the vestments and insignia of his priestly and episcopal office, was borne in solemn state from the Quirinal Palace to the Vatican. Here were in attendance the entire College of Cardinals, the long line of episcopal throne-attendants and house-prelates, senators, magistrates, judges, the mayor of the city, the commissioned army officers, with a detachment of the army; the heads of departments, of monasteries, and of parishes; representatives of every department, and a vast multitude of the people. These last swayed to and fro on the plaza of St. Peter, or poured into the grandest and largest temple of the Christian religion. The Pontiff, now attended by his official retinue, proceeded from the Vatican to St. Peter's Church. A throne had been erected in the porch close to the Porta Santa, a gate which is opened only in the time of jubilee.

Here the chair of state was set down, and the Pontiff, ascending the throne, received the homage of the Chapter of St. Peter's, the Vicar handing to him the keys

PROCESSION AT THE CORONATION OF THE POPE.

of the Church. Meanwhile the lofty vaults of the edifice resounded with the strains of the choristers singing: "Behold our chief priest!" "Thou art Peter!"

Now came the solemn entrance into the body of the church, amid the clangor of trumpets and beating of drums. The sounds died away as the temporal Prince of the Church knelt down to worship his eternal Heavenly Master, concealed under the veil of the sacramental species. From the altar of the Blessed Sacrament the procession moved to the Chapel of St. Gregory, where another throne had been erected. Here again the Pope received the obeisance of the cardinals, Prelates of the Palace and other dignitaries, and then, after the ending of the Te Deum, intoned in a clear, sweet and powerful voice the "Deus in adjutorium" of the hour of Tierce. This portion of the service being concluded, the procession moved towards the high altar, on which no one save the reigning Pope is permitted to offer the sacrifice of the mass. During the procession the cortege halted three separate times for a very significant and impressive ceremony. On no other occasion, perhaps, is mortal so exalted above his fellow-men as at this stage of the gorgeous and triumphal pageant. It is well, therefore, to remind the recipient of these extraordinary honors that he is but dust of the earth, and to dust must one day return. Each time that the procession halts, a master of ceremonies lights a bunch of flax attached to the end of a long silver pole, and permitting it to burn to ashes in the presence of the Pope, cries out in loud tones: "Sancte Pater, sic transit gloria mundi." "Holy Father, thus passeth away forever the glory of this world."

As soon as the new Pope drew near to the high altar, the three youngest of the Cardinal deacons advanced to meet him, received him in the name of the Prince of the Apostles, led him to the altar, and then saluted him by kissing his cheek and breast. A brief time was again allowed for preparatory prayers, and then began the solemn pontifical mass, celebrated by the Pope himself, for the first time, on the altar of St. Peter. After the Confiteor, Pius took his seat for the first time in the

ancient and honored Chair of Peter, which stands at the head of the chancel directly facing the altar. The first Cardinal deacon then advanced and placed about the Celebrant's neck the papal pallium as the emblem of the plenitude of the priestly and of the episcopal offices.

The Kyrie and Gloria followed. Then the first deacon, with a long retinue of attendants, descended into the crypt or tomb of the apostles, where was intoned the coronation litany of the Saints, the choir in the church above chanting in response, instead of "pray for him," "come to his assistance, help our chief pastor."

Mass being over, Pius the Ninth, still wearing the episcopal mitre, and not the papal tiara, gave the triple benediction. Having made his thanksgiving at the tombs of the apostles, and recited a short prayer of adoration before the Blessed Sacrament, he was again carried in triumph to the grand balcony of the church in order that the solemn crowning might take place in the presence of the whole people.

The throng meanwhile had left the church, and, joining tens of thousands without, were waiting in the plaza, which fairly glistened with eager eyes, with glittering uniforms and shining accoutrements.

The moment that the Pope's cross was raised upon the balcony, all heads were uncovered. Then filed out a long line of attendants, singers, prelates, priests, bishops, princes, cardinals and other officers. Finally, the Holy Father appeared on the scene carried on the bearer, which being set down on the front part of the balcony, the ceremony of the coronation act began.

"Corona aurea super caput ejus;" "a crown of gold upon his head," were the words sung by the choir. The episcopal mitre having been taken from the Pontiff's head, the oldest of the cardinals advanced and slowly and solemnly placed upon his brow the tiara or triple-crown which is peculiar only to the Pope, and symbolical of the three-fold office of teacher, priest and king; saying at the

POPE PIUS THE NINTH BLESSING THE PEOPLE FROM THE BALCONY OF ST. PETER'S CHURCH.

same time: "Receive this tiara adorned with three crowns, remember that henceforth thou art the father of princes and kings, the ruler of the earth, and the representative of our Lord and Saviour Jesus Christ, to whom be honor and glory for ever and ever, Amen." The newly-crowned Pontiff then arose to his feet, spread out his arms and dispensed, for the first time as crowned Pope, his papal blessing: *Urbi et Orbi;* namely to the Eternal City at his feet and to the entire world beyond; the multitude at the same time dropping reverently to their knees. Hardly had the last word fallen from the Pontiff's lips when the guns of the Castle St. Angelo boomed forth, and the bells in all the towers of the city rang out peals of joy, the music of a thousand instruments filled the air. But amid all, and soaring above every other sound of joy and triumph, Pius the Ninth heard with deep gratification, the voices of his people repeating again and again, "Long live Pius the Ninth."

The passage from the Vatican, where the cardinals had met to wish their new Chief a long and prosperous reign, through the decorated streets to the Quirinal Palace, was another grand ovation. In the evening, all the houses, churches and palaces were illuminated, the lofty dome of St. Peter's was one sea of fire, the most remote and obscure portions of the city were made bright as day, and the inhabitants thronged the streets in thousands, congratulating each other and indulging in unrestrained enjoyment.

But what gave rise to these very unusual rejoicings? To be sure, a new Pontiff had been elected, and he had distinguished the day of his coronation by much gracious demeanor. He had distributed alms among four thousand poor people; had endowed fifty-two young women of Rome, and one thousand in the provinces, with dowries; and had released many sufferers from undue and oppressive obligations. He had, moreover, decreed a plenary indulgence to all those who, having made a good

Confession and Communion, would assist at the ceremony of inauguration, and pray for the spiritual and temporal welfare of the new Pope. But there was nothing unusual in all these things, for they took place at every coronation of a sovereign. If, then, the people were more demonstrative of their love, attachment, and loyalty at this coronation than at any preceding one, it was due partly to the spirit of the times, which recognized in the newly-elected Pontiff the friend of law and the advocate of liberty and progress; partly, too, indeed chiefly, to the imposing though gentle and amiable deportment of the new Head of the Church.

Eight days after the coronation festivities, occurred the Festival of Sts. Peter and Paul, when the exultant people of Rome had again the satisfaction of seeing their Pontiff-King celebrate solemn mass in St. Peter's. "What a handsome man!" involuntarily exclaimed many an enthusiastic daughter of Rome, on seeing him for the first time. "What a handsome man!" may still be heard to-day, after the lapse of thirty years, falling from the lips of those who now see the venerable, gray-haired Prelate for the first time, as well as from those who have seen him every day since his elevation to the Pontifical throne. All men said and acknowledged on seeing the new Pope, seated in calm dignity amid his cardinals, "There is not among all these stately and dignified Princes of the Church, one countenance which can compare with that of the Holy Father in intelligence, gentleness, goodness, dignity, and beauty. We do not wonder that he was chosen to be the Head of the Church."

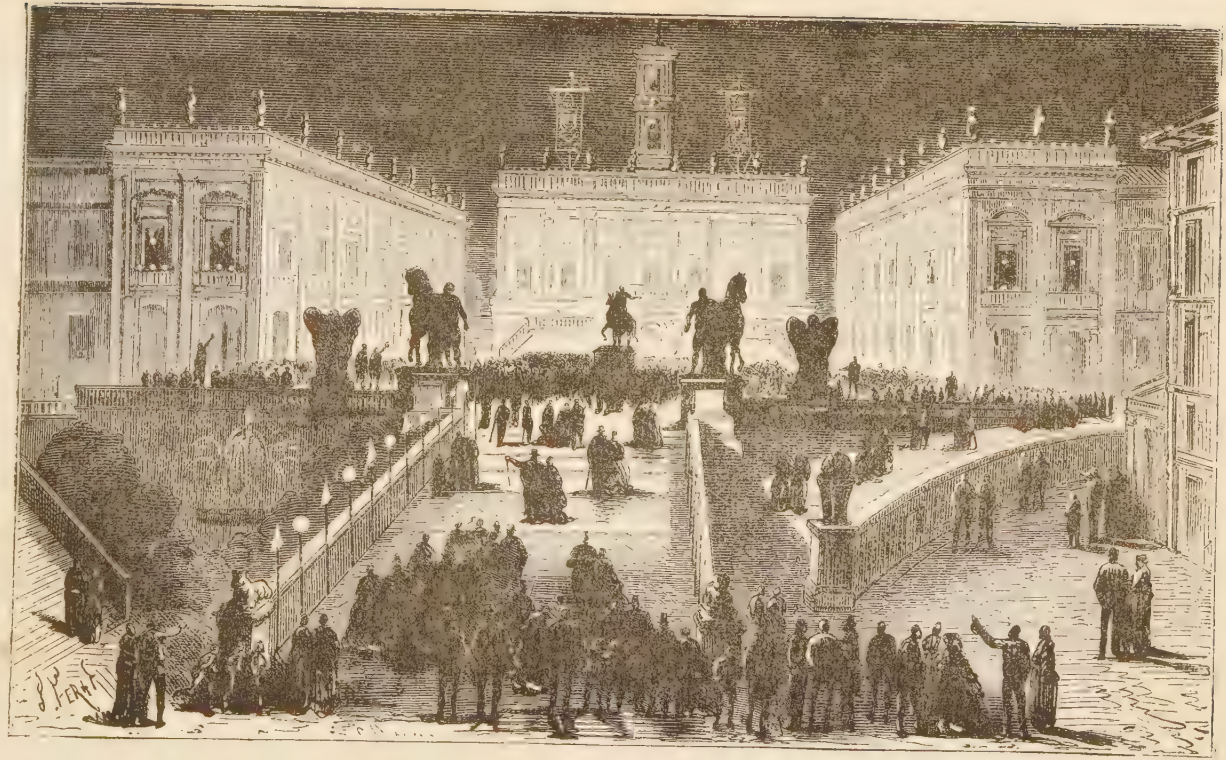
ELEVENTH CHAPTER.

THE FIRST DAYS OF THE PONTIFICATE.

OF the two palaces set apart for the use of the Popes in Rome, namely, the Quirinal and the Vatican, Pius the Ninth was pleased to select the former for his permanent residence. At once he made out for himself a rule of life, to the strictest observance of which, making slight allowances for the difference of time and locality, he has closely adhered till the present day.

He rises regularly each morning at six o'clock, and makes his toilet for the day without calling even upon a servant, so averse is he to give trouble to others. His only peculiarity in dress or person is a scrupulous regard for neatness and cleanliness. After his meditation, he celebrates low mass in his domestic chapel, and then waits to assist at another, celebrated in his presence by one of the priests of his household. At half-past eight, having finished his priestly functions, and fortified his soul by prayer and Holy Communion, his mind is bright, clear, and well prepared for the duties of the day. From the chapel he proceeds to his dining-room, where he partakes of a light breakfast, consisting of a few pieces of hard cracker steeped in a bowl of chocolate or coffee.

Meanwhile the domestic officials prepare for the duties of the coming day, receiving instructions in regard to the audiences to be given, the promenade or ride of the Pope, and the general management of the household. Now there is awakened a great stir in the side galleries of the Vatican Palace. State officials begin to arrive, mingled



ILLUMINATION OF THE CAPITOL.

with plain people on begging enterprises. The roll of carriages is heard, bringing cardinals, foreign ministers, and other people of distinction, to whom audiences have been promised. The Holy Father receives everybody—cardinals, ambassadors, ministers, and private individuals —in his ordinary study. Visitors are introduced by a grand staircase in the left wing of the palace. Two of the Swiss Guard are stationed at the outer door of the vestibule, while inside are several domestic servants of the palace in the Papal livery. The visitor passes through several large apartments, where he sees on duty the private chamberlains of the Pope. The last room in the suite adjoins the apartment of the Holy Father. There could be nothing plainer and more simple than the furniture of this apartment, which contains only a table provided with writing materials, and adorned with a crucifix; an easy chair for the Pope, and a few ordinary chairs, in which he sometimes invites persons of distinction to be seated.

Every visitor to the Holy Father, whether the proud representative of some great Power, or a poor petitioner for alms, finds him occupied at some employment. Often he retains his pen in his hand, as a gentle hint to his visitors not to take up too much of his time. It is stated that the ministers of foreign governments, in the days of the Temporal Power, were in the habit of paying strict attention to this peculiarity of the Pope, and dispatched their business without waste of time.

At two o'clock in the afternoon the public audiences are brought to a close for the day. The Pope then dines alone, according to an old custom introduced by Leo the Tenth, though during his vacation in the country he often invites one or other of the cardinals to dinner. On these occasions, his own service, as well as his chair, are raised a little above those of his guest, as a sign of his superior dignity. The fare of the Popes has been for centuries very plain and sparing. During Gregory the Sixteenth's pontificate, three dollars a day were appropriated for his

table. Pius the Ninth, when bishop, lived upon one dollar a day, and when he became Pope, he said he could find no reason for increasing this amount. He seldom sits more than twenty minutes at table, and he is still waited upon by his faithful old servant Baladelli, who lived in his service at Imola. Immediately after dinner the Pope recites Vespers and Complin, and then, like everybody else in Rome, he lies down for a half-hour's slumber. About three o'clock he walks out in the garden, or if the weather be unfavorable, he has the newspapers read aloud to him, and converses freely on the events of the day.

Before he became a prisoner, he used to ride out in his carriage about four o'clock on two or three days of the week. On passing the city limits, he would alight and walk for an hour, or sometimes two. He preferred to visit shrines and other places of devotion, monasteries, jails and hospitals. During these promenades he was frequently surrounded by poor women and children, who made known their troubles and asked an alms or some other favor. He listened to all with patience; spoke a word of comfort to one, encouraged another, bestowed an alms on another, and in some cases permitted the petitioner to call upon him at his palace. Sometimes he would meet pleasanter surprises. The country people, seeing the Pope in the distance, would advance to meet him, bringing him flowers and offering him their salutations of reverence and affection.

The Pope is always within doors before nightfall. He then recites Matins and Lauds for the next day, and resumes business; receiving personally such officers of the ecclesiastical or civil government as may call to see him on the affairs of their respective offices. On rare occasions he gives, by previous appointment, a private audience to some very privileged person. This privilege is difficult to secure, and women never obtain it. At ten o'clock at night, though sometimes later, the Pontiff retires to rest.

Pius the Ninth has laid aside all unnecessary pomp, pageantry, and private expense, in which particular he stands in bold though favorable contrast with other rulers. In the very earliest days of his reign, he began to diminish the supplies and curtail the outlay of money to which his rank and means would seem to entitle him. Among other measures of economy, he sold most of the horses which he found in the Papal stable. He always had such an aversion for calling upon the resources of the public treasury, that he curtailed even the apparently most trifling expenses, but which in the aggregate amounted to considerable sums. It was customary before his time for some official, during the long and oppressive summers, to furnish a bounteous supply of ices, confectionaries, and articles of refreshment, all supposed to be consumed by the Pope. Once, when he asked for a drink known among Italians as orange-water, an elaborate supply of these ices, pastry, beverages, etc., was laid before him. Expressing his surprise, it was stated that this was a custom long practiced. He would not hear of its continuance, but directed that in future the attendant should bring him what he asked for, namely, some water and an orange, for he himself would prepare the drink. He was very moderate in his clothing. Two years after his election, he continued to wear the soutane which he wore at his inauguration, and his body-servant, the honest Baladelli, had to plead very hard to induce his economical master to order a new one. The result of this careful economy and humble simplicity soon became apparent, and won for him many hearts. It was not long till every tongue in the land was telling his kind and charitable acts, and lauding the affection and humility with which he mingled among the poor.

On the morning of the 2d of July, the feast of the Visitation, Pius went on foot from the Quirinal Palace to the Convent of the Visitation to celebrate mass for the Visitation nuns on their patronal feast. As he was returning

from the church, he was approached by a small boy, who inquired, "Father, are you the Pope?" "I am, my little friend," replied the Pope affectionately. The boy, now weeping, said, "My father is dead." "Then be comforted, my child," replied the Pope, "I will be your father;" and he at once directed the child to be brought to an orphanage and maintained at his private cost. On another occasion, a boy broke through the ranks of the Swiss Guard, and, with tears in his eyes, handed to the Pope the following petition: "Holy Father, my mother is old and feeble, and I am as yet too small to maintain myself and her. Our landlord is pressing us, and threatens to expel us to-morrow from our poor home, unless we pay him the rent. Please, Holy Father, to lend me the amount, and I will pay you when I grow up." Pius read the note, and then inquired, "What is your name, my child?" "Paul." "How old are you?" "Ten years." "Is your father living?" "He has been ten years dead." "And how has your mother lived during that time?" "She sewed from early morning till late at night, but now she is sick and cannot work." Pius gave him three gold pieces. "This is more than the rent; I cannot change them," said the boy. "Keep it all," replied the Pope to the boy, dismissing him with a blessing. Making subsequent inquiries concerning the mother, and receiving a favorable account, he took them both under his special care.

A poor but rather presumptuous drayman, who had lost his horse, found means of obtaining access to the Pope, made known his loss, and was even bold enough to ask for a horse from the royal stud. Soon after, he was seen actually driving before his dray one of the best among the Pope's own horses.

Once, as Pius was entering his carriage, a soldier approached him, exhibiting a sample of the bread with which he and his comrades were supplied. "Is the bread always as poor as this piece?" said the Pope in astonish-

ment. "Always," replied the soldier, much encouraged by his kind reception. The Pope kept the piece of bread, had the matter investigated, and the dishonest commissioner of supplies was sent to the Prison San Angelo.

An inspector of passports, who was accused of unnecessarily detaining poor applicants for passes, while he was at his meals, was severely reprimanded by the Pope, and fined heavily.

He went on another occasion to visit the Pilgrims' Home of the Blessed Trinity. A poor way-worn Prussian priest had arrived only a few minutes before, and there was no time, before the Pope's coming, to extend to him the first act of hospitality peculiar to that and many other institutions in Rome, namely, the washing of his feet. The Holy Father himself at once stooped down and with his own hands washed the pilgrim's dust-covered feet, dried them, kissed them and then served him with refreshment.

A nobleman of Rome, only a short time before his death, was so dissatisfied with the conduct of his sons that he designated as his heir, the priest who would say the first mass in his parish church on the morning of his funeral. Pius the Ninth, hearing of this strange bequest, hastened to the parish church of the dead man, and celebrated the earliest mass for the repose of his soul. The legacy was adjudged to the Pope, who then divided it equally between the two brothers.

A rumor having been circulated in Rome, that the new Pope would do much to advance the interests of his nephew, who was serving in the ranks of the military, the latter received a notice from his uncle not to depend at all upon their relationship for future preferment, but upon his own individual merits and personal bravery. Soon after, it became known that the Pope sent back to Sinigaglia another nephew, who had come to Rome in the hope of securing for himself the family title of Count, now of course laid aside by his uncle. Although this young

man had the prior claim to the title, the Pope refused to confer it upon him, because he himself had not the means of sustaining it with becoming dignity, and his uncle was not rich enough to supply him therewith. Other relations were treated in a similar manner.

These and many other evidences of the Pope's sense of justice, as well as of his goodness of heart, formed frequent topics of conversation among his delighted subjects, who came to value his many estimable qualities even still more, as time and experience proved that the conduct of the Pontiff was the natural outgrowth of his personal character, and not an attempt to gain popularity, or to place himself in strong and unfavorable contrast with his predecessors.

TWELFTH CHAPTER.

THE FIRST DAYS OF THE NEW POPE AND KING.

ONE of the most intelligent and keen-sighted men of his day, the renowned Father Ventura, distinguished for his eloquence in the pulpit and on the rostrum, had been elected general of the Theatine order, and was sojourning at Naples just previous to the death of Gregory the Sixteenth. Cardinal Pignatelli, on his way to the conclave, passed through Naples and went to visit the distinguished Theatine. The Cardinal asked his opinion on the political situation, and about the proper candidates for the vacant Popedom, and which of them would probably, in the impending election, be considered as the most reliable friend of the Church and of civil law and order.

Father Ventura replied: "Your Eminence, you have but three men to choose from; they are Cardinals Gizzi, Falconieri, and Mastai. For although there are in the Sacred College other very deserving and worthy men, yet if you go outside of these three, you have no man of views sufficiently liberal to put an end to the obstinacy of the Reactionists, nor with hands strong enough to ward off the threatening conflict between them and the Revolutionists. There are, as you know, but two parties in Rome, the Revolutionists and the extreme conservatives. If you would know the characters of these three men, they may be distinguished thus: Gizzi is the man of law and order, Falconieri the man of Christian knowledge, and Mastai the man of duty." Cardinal Pignatelli went to Rome and voted for the man of duty.

Many and various causes have been assigned for the uneasy state of public feeling in Rome at the time of the accession of Pius the Ninth, and during the reign of his immediate predecessors. Why were the Roman people so discontented, so eager for a change in their form of government? A brief glance at the history of the century just elapsed will afford some explanation, and show conclusively that these people owed all their troubles not to themselves, nor to their Pontiffs, but altogether to foreign aggression, chiefly on the part of the French revolutionists, and to their unjust and tyrannical measures carried out against the Holy See, by Napoleon Bonaparte the First.

As early as 1763 France had expelled from their homes, within her domain, the Fathers of the Society of Jesus. Of all the Catholic powers of Europe, the little republic of Genoa was the only one to offer a shelter to the exiled and destitute fathers, permitting them to find a resting-place in the island of Corsica. France ungenerously and needlessly found fault with the humanity of her feeble neighbor, and intimidated the Genoese to such a degree that the helpless, though magnanimous little nation, to avert complete destruction at the hands of her imperious and powerful neighbor, hastened to surrender to her the island of Corsica, about the beginning of the year 1769. Thus, a few months later, Napoleon Bonaparte, who should have been a Genoese, was born a Frenchman.

The Catholic powers did not cease their importunities till they forced Clement XIV to suppress, though not to condemn, the Jesuits in 1773. Frederick II, of Protestant Prussia, on hearing of this measure said, "In twenty years Europe will pay the penalty." In "twenty years" came the French Revolution; the king of France was on the scaffold; Bonaparte was twenty-four years of age, and a French soldier.

The purpose of the French Revolution was to over-

throw Christianity and all established governments of a monarchical form. It proposed to subvert not only temporal sovereigns, but it proposed also to dethrone God Himself, which at a subsequent period it actually did—that is, by writing the decree on parchment. It was the upheaving of a volcano, which poured forth not only on France, but on large portions of continental Europe, the burning lava, which desolated and destroyed whatever it came in contact with. In its results in Italy it became the source of discontent, irreligion, poverty, and demoralization. Until that period no subjects of any monarch in Europe were more contented, more happy, more loyal to their sovereign, or less burdened with taxes of any description, than the subjects of the Pope.

In the year 1796 Napoleon Bonaparte, after having defeated the Austrians in Northern Italy, received orders from the Revolutionary Directory in Paris to seize the States of the Church. To save bloodshed, Pius the Sixth agreed to a truce. The penalty imposed on the Sovereign Pontiff was that he should transfer and relinquish his dominion over the two legations of Bologna and Ferrara, and a portion of the Romagna; that he should pay a sum of fifteen millions of francs, and give up all the masterpieces of painting and of sculpture which adorned the capital of the Christian world.

The terms of this truce were afterwards ratified in the treaty of Tolentino, in 1797. It filled Rome with misery and disorder. The Pope, in order to pay its requirements, had to exhaust the treasury of the Papal Government. He had to deprive himself of every precious and valuable object in his possession. For the sum now required was thirty-one millions, not including the seizure of territory and the works of art before referred to. The Roman nobility, after the example of the Pontiff, made the most noble sacrifices to meet this exorbitant demand. They gave their gold and their plate, their horses and carriages, and whatever was not necessary for the most

modest and humble mode of living. But, after all, the payments could not be made in specie. The Papal government was obliged to have recourse for the first time to paper money; but even this was insufficient, while the Revolutionists in Paris were urgent and clamorous for the whole amount that had been agreed upon. In this distress the Roman people began to murmur, revolutionary principles had made rapid and frightful progress among them, and everything indicated the approach of unspeakable calamities.

Notwithstanding all the sacrifices of the Romans, France soon found a pretext for taking possession of the Papal States, and again levied new and heavy contributions on the already impoverished people, till the whole sum amounted to two hundred millions. These people being almost an exclusively agricultural people, with no foreign commerce, but few manufactures, no active internal trade, it is easy to understand the origin of subsequent poverty, discontent, and a spirit of revolt in the Papal States. This extortion of the French was accomplished at the beginning of the present century. The Roman people have never recovered from it. It brought on their country the necessity of introducing paper money, thus creating a national debt. The fluctuations of the one, and the taxes necessary to meet the interest on the other, continued from year to year till the accession of Pius the Ninth.

The Italians of the Roman States, crushed and impoverished by the extortions of two French invasions, repined under their calamities and their consequences. If there was in the world a people more liable to the temptations of civil discontent, it would have been difficult to find them. Hence the perplexities which Pius the Ninth encountered on taking up the reigns of government.

But he had been chosen by God, through the instrumentality of his brethren of the Sacred College, and he took his stand as King of the Papal States, firm as a rock

amid the wild breakers. His acute political knowledge and varied experience enabled him to take in the situation of affairs at a glance. All Europe was then in a state of fermentation. France was tolerating with ill-disguised impatience the rule of her citizen king, Louis Philippe. In Austria and Germany the efforts to free the individual and restrain the general government were becoming more frequent and more violent every day. Already in Italy the first beginnings of the dreadful revolution which, two years later, was to overturn the throne of France and shake other thrones to their foundations, were beginning to be felt. The so-called "National Idea," that is, the project and intention to destroy the existing governments of Italy, especially to expel the Austrian power from Lombardy and Venice, to displace all the Austrian and French rulers in other portions of the peninsula, and to form a confederated and unified Italy, was openly proclaimed, and gained day by day new adherents. In the States of the Church, these factions of restless and discontented individuals were becoming bolder and stronger. Not at all abashed or discouraged at the remembrance of the ill success and the misery resulting from former abortive attempts, the rebels of Rome, who were in constant communication with their friends and sympathizers in other countries, continued to hold their meetings, sometimes in private, but often in public; and were adopting every measure calculated to make themselves ready and able, when the opportunity should arrive, to strike a decisive blow.

On the one hand stood the wild spirits of the Revolution, burning with the fever of rebellion; on the other hand an enormous State debt, jails crowded with political offenders, and fifteen hundred political exiles, busy and active in foreign lands at the work of exciting hatred and opposition to the government of the States of the Church.

Pius the Ninth saw all these embarrassments, and at

once resolved to assume the double duty of keeping unimpaired the patrimony of St. Peter, and of appeasing the Revolutionists by moderate concessions, with a view to prevent the impending anarchy. If he did not succeed in the last, if, after two years' administration, he was overtaken by the flood of revolution and almost submerged, compelled to flee and abandon Rome to the mercy of an unscrupulous rabble, his policy was no more at fault than was the good-will of the genuine Romans. Where the party lines were so closely drawn, where, as described by Father Ventura, who himself was carried from the line of duty by the revolutionary hurricane, the rebels and the strong hand of government were the only two contestants in the field, where there was no strong middle party to act as a balance of power, the only way to solve the difficulty was for one party to completely subdue the other. The mere chance of favorable or unfavorable circumstances would decide which should be the victor.

Pius the Ninth saw with the discerning eye of a prophet the field of battle upon which these two hostile parties were ranging themselves against each other. And as he passed carefully between their ranks, restraining the restless from ill-timed and ill-judged extravagance, and the reactionists from any injudicious and ill-tempered measures of oppression, he acted with a perfect willingness to sacrifice himself for the happiness of his fellow-men. "To-day persecution is beginning," was an observation made by him on his coronation day to a prelate who was congratulating him.

His policy consisted, and must necessarily have consisted, in affording relief to the pent-up torrent of discontent, yet in stemming the overflowing torrents and directing their course, once they were released. But the wild storm which soon after swept over Europe palsied the hand of the pilot; the universal plague, for there are mental epidemics as well as bodily ones, rendered the skilful treatment and the healing remedies of the physician unavailing.

It is true that at first, and for the space of about a year, the torrent of public opinion was confined within safe limits. The wishes of the people in the Papal States, on the accession of Pius the Ninth to the throne, were chiefly as follows: A general political amnesty; a national guard; freedom of the press; admission of the laity to the administration of affairs of state and to the government of themselves. Pius the Ninth perceived clearly that so long as the demands of the public kept within the bounds of mere petitions and requests, he could not refuse to listen, and gradually and cautiously to grant every reasonable demand on the part of his subjects. He waited a full month before coming out before the world with his initiative measure. Finally, on the evening of the 17th of July, a decree of the government was posted up on the street corners, an official paper called "Proprio Motu," or "A Voluntary Decree," which proclaimed, under certain restrictions, an amnesty. Before its final adoption and publication, the Pope had many a severe contest with several of the cardinals, and more especially with the ministers from foreign courts, in defending this generous and benevolent measure. Even the very men who had been most eager in urging the late Gregory the Sixteenth to publish a similar amnesty were now strenuously opposed to the present one. The Austrian minister, Count Lutzow, went so far as to threaten the Pontiff with the extreme displeasure of the court of Vienna. An invitation having been extended to the cardinals by the Pope, to decide by their votes whether this act of grace should be adopted or not, most of them voted in opposition to the measure, the urn showing a majority of black-balls. Having first conciliated the foreign ministers, the Pope then humorously overcame the opposition of the cardinals by taking from his head his white *zucchetto*, clapping it over the ballot-box, and saying good-naturedly, "Now all the ballots are white; the measure is carried."

By virtue of this bill of amnesty, all persons imprisoned for political offences, all exiles, all disqualified citizens were to be completely relieved from their penalties, on condition of giving their word of honor to discharge in future the duties of good and faithful citizens. All pending criminal prosecutions of a political nature were to be discontinued. The following persons only were excluded from its benefits: all common criminals, a small number of unfaithful clergy, military officers of a high grade, and state officers who had absconded, who had been sentenced, or were still pursued by the government. In the conclusion of the amnesty, a hope was expressed that the pardoned persons would submit with sincerity of heart, and discharge their duties faithfully in future.

It was nightfall when this amnesty bill was given to the public. First, one passer-by observed it posted on a wall, stopped, looked, read its contents with some difficulty, and then suddenly and involuntarily uttered a shout of delight. Immediately the crowds gathered about the bulletins, thousands hastened from the saloons, club-rooms, and stores to besiege those public squares where official bulletins are usually posted. Torches, lamps, candles were hurriedly brought out from the houses, and the welcome decree was read again and again. People crushed each other to get near the bills, read them excitedly, then wept, embraced each other, and danced with delight. Before bed-time all Rome was in a delirium of joy. Soon a multitude of men assembled before the Quirinal Palace, to thank the Holy Father, and to request his blessing. Three times in the course of the evening, the Pope appeared on the balcony to receive the thanks of three successive assemblages, and to give them his blessing. Joyful processions, with torches and music, were suddenly improvised, and the tops of the monuments were illuminated with bright bengal lights. On the following morning, every copy of the amnesty was found to be encircled with garlands of flowers.

In the afternoon of this day, as the Holy Father was returning from the mission church of St. Vincent de Paul, whither he had gone to assist at the first vespers of the patronal feast, a number of young men, despite his strenuous opposition, took the horses from his carriage, and drew the Pope with their own hands home to the Quirinal Palace. The streets, windows and roofs were filled with people, who cheered, waved flags and scattered flowers. All were ready to die for the Pope.

But this was not the only act of grace performed by the new Pontiff; for, some short time previous, he had ransomed several poor and imprisoned debtors, had recalled several regiments of military who had been quartered on the people in the provinces, and decreed that on every Thursday his subjects should be at full liberty to bring personally their complaints, grievances and petitions to his own presence.

The demonstrations of joy were not confined to the City of Rome. Bologna erected a statue of the Pope in its principal square. Ancona had the amnesty bill engrossed in letters of gold and affixed to a marble slab.

On the 20th of July the Pope issued an address to the people, urging them to desist from all future demonstrations of too extravagant a character. This request of the Pope sprang from the best of motives, and from the conviction that unlimited and boundless rejoicings unfit the people for cool and sober reflection, and make them a prey to the political wolves, who seek to blind the shepherd first, and afterwards to ravage the flock itself.

THIRTEENTH CHAPTER.

THE CLOSE OF THE FIRST YEAR.

DURING the first eight or ten months succeeding the elevation of Pope Pius the Ninth to the Chair of St. Peter, there was no name so universally popular throughout Christendom as that of the newly elected sovereign Pontiff. It was enshrined in the hearts of all Catholics. It was breathed in their prayers of gratitude and thanksgiving. For it was the name of a Pope who, in regular succession from the principality of St. Peter, had just been appointed by God, in the ordinary way, as the supreme ruler of His visible Church on earth. It was on the lips and in the songs of the non-Catholic world, who affected to overlook the Pope, and regard only the man. Even Catholics were proud of him as a man, though they loved and revered him much more as their Pope. Still, in their hearts they felt a secret pride that in Pius the Ninth, the world itself acknowledged not only a pure, good, holy and great man, but that, in its peculiar estimation of his character, it condensed all these attributes, by proclaiming him with one accord, "The man of the age."

Throughout the world distinctions of religion were forgotten, and the praises of Pius the Ninth, public expressions of sentiments of respect for his character, burst forth on every side. He was immortalized in poetry and in music, in painting and in eloquence, and one universal shout seemed to arise from the civilized world, of approbation and esteem for this great man.

In New York, a meeting was held, composed of the first citizens of the land, at which an address was drawn

up and resolutions passed expressive of profound respect and esteem. In the words of the address, he was a Pontiff who succeeded in uniting revolution with prescription, progress with stability, the energy of youth with the majesty of immemorial antiquity.

At the very outset of his official career he threw out the deep charity of his soul in a great experiment, namely, to determine whether or not kindness on the part of a ruler would not be more efficient to conquer, to reclaim, and to reform perverted men, than any longer continuance of a system which had been already pronounced, at least in the vocabulary of Revolution, oppressive, tyrannical, and reactionary. But scarcely had the first sounds of the applause following this line of policy died away, when many of those persons, especially of his own States, who had been loudest in their approbation of his conduct, began to imagine that he was precisely the man whom they could use, whose very goodness would enable them to accomplish the purposes which had constituted the subject of their speculations and of their dreams. Accordingly they surrounded him with snares, while they were poetically enthusiastic in their vows of loyalty and fidelity. But very soon the new Pope discovered—alas for the discouragements and disappointments to which goodness is exposed!—that the very hands which he was releasing from the manacles of St. Angelo for political offences, were engaged in twisting cords of bondage on his own liberty, both as Pope and as temporal sovereign.

During the next two years but few gleams of sunshine fell across the path of the Sovereign Pontiff of Rome. The clear and pure fountains of liberty, at which he had hoped his subjects would drink with prudence, moderation, and a wholesome enjoyment, were soon perverted, by the sorcerers of the Revolution, into a sea of troubles for himself. Demonstrations of joy and gratitude were, by their contaminating touch, transformed into wild

orgies of low, selfish, and cunning politicians. The cry of the populace was no longer "Hosanna," but "Away with him! Crucify him!" In order to understand this great and radical change, it is necessary for the reader to become acquainted with two remarkable characters—two men who were most zealously and wickedly active in forcing the Pope to drink to the dregs the bitter chalice of infamous treachery and ingratitude. These two men were Joseph Mazzini and Angelo Brunetti, both of whom have been since called away from earth to meet the just punishment awaiting their dark and unrepented iniquities.

Joseph Mazzini was a son of a physician or professor of medical science at Genoa, and in his earliest years gave promise of becoming a devout Catholic and a useful member of society. But while prosecuting his studies at the University, he imbibed the poisonous maxims of evil companions and joined the secret societies, of which he soon became a leading spirit. Becoming involved in a political conspiracy, he was forced to fly to Marseilles in 1831. Here he was unceasing in his efforts to stir up hatred and opposition to his native government, and in recruiting the ranks of a treasonable association styled "Young Italy," every member of which was pledged to use all his endeavors, and, if necessary, to sacrifice his life for the subversion of both the temporal and spiritual authority of the Pope. In 1842, having been expelled from Switzerland, he took refuge in London, whence he scattered far and wide revolutionary papers and pamphlets of the most incendiary character. By his very nature a malcontent and disturber, he became the leading spirit of the so-called liberal or free-thinking party in Paris, incited and directed all the insurgent movements of the people, and used his agents in Rome as willing and successful instruments to foment disturbance and discontent under the very walls of the Vatican. In his notorious address to Young Italy, published at

Paris in October, 1846, he gives utterance to the most repulsive sentiments against religion and legitimate government.

These lessons were too well learned and their suggestions too closely followed. Their most zealous promoter was Angelo Brunetti. This man, who began life as an humble teamster, had, by judicious investment in small farm-lands, acquired considerable means. Being thus in a measure independent, and possessing a rude popular eloquence, so pleasing to the mob that they gave him the name of a second Cicero, or Ciceruacchio, he knew how to sway the multitude and lead them almost unconsciously to every excess. By his cunningly devised benevolence in cases of need—a benevolence always paraded in public—he succeeded in winning an immense popularity. High and low sought his friendship and patronage. He became the physician, the lawyer, the banker, the magistrate of the poor, who looked up to him with fanatical reverence. This man became the aptest scholar in Mazzini's school. It is no wonder, therefore, to find him at the head and front of all the popular demonstrations in Rome.

On the 27th of July the Holy Father held his first secret consistory, and delivered to the College of Cardinals his first address or allocution, in which he requested the help of that venerable body, "in order that neither Church nor State might suffer any detriment in consequence of his elevation to the chair of St. Peter." To this address, stamped with the firmness and dignity of the speaker, the cardinals returned a reply, in which these Princes of the Church promised unfailing support to the Holy Father. One passage is worthy of special mention. After enumerating the excellent qualities of Pius the Ninth, qualities which had induced them to elect him Pope, they continued: "We were aware that much opposition was directed against the Church, and that unprincipled men, by means of an unscrupulous press, were endeavoring to corrupt the morals of all classes,

to lead the inexperienced into error, to overthrow all lawful authority, and to destroy the Catholic Church itself. In times such as these we felt the necessity of electing a Pope who, like many of his illustrious predecessors, would stand as a tower of strength in defiance of these enemies of the Church and of the State, rendering harmless all their wicked attacks, like an impenetrable bulwark and guardian of the public peace."

Evil-minded persons pretended to discover in this passage of the address a warning to the Pope not to yield any further concessions to the demands of the people. Nothing could be more untrue, for he needed no warning, as he showed conclusively but a few days later. He went to pay a public visit to those stanch friends of the Church, the much-abused Jesuits. Although his intention to celebrate mass in the principal church of that order, and to give Communion to the people, had to be relinquished on account of his indisposition, he took his place on the altar. As he was leaving the church, on his way to take breakfast in the house of the Jesuits, two persons in the crowd cried out: "The chocolate of the Jesuits is poisoned!" The warning, in any case, would have been despised, yet it showed that malice was rankling in some abject hearts.

The new Pope and King pursued steadily his adopted plans for effecting reforms in favor of his people, without permitting himself to be held back by the timid, nor to be precipitated forward by the giddy and thoughtless. On the 30th of July, Cardinal Gizzi, whom the Romans, since they did not succeed in having him for Pope, desired now to have for their Prime Minister, was named Secretary of State. Rome rejoiced; yet, in a few brief months, the malcontents clamored for the blood of their favorite Minister.

Under this new Secretary of State, a series of practical reforms was introduced, all of them eminently calculated to elevate the tone of the Administration, to improve the

condition of the State, to advance the interests, and to contribute to the welfare of the people.

Among the most important reforms was the modification of the form of government, the appointment of trustworthy and competent officials, the encouragement of railroads and of manufactures, the introduction of gratuitous education for poor children, the founding in all the provinces of institutions similar to that of "Father John's" in Rome, and many other important and judicious measures. Pius the Ninth understood well, and demonstrated clearly, that practical measures such as these contributed more effectually to the peace and welfare of society than all the combined impracticable theories of fanatical disturbers of the public peace. These, ever since the days of the French Revolution, had endeavored to inoculate the unthinking masses with false and dangerous fancies. Pius the Ninth refuted practically their empty but high-sounding signs and symbols, their phantom theories of liberty, freedom, and progress so-called, by demonstrating substantially that true political happiness consists in a wise and prudent policy on the part of the administration, and a conservative obedience to the laws of their country on the part of the governed.

The people, however, had been so far led astray by unscrupulous leaders, as to be unable to see or understand that the revival of industries, the increase of business, and the circulation of money would improve their condition. They clamored louder and louder for direct and immediate admission to politics, for a part in the administration, for office, for patronage, for salaries; in a word, they demanded the right to live on the tax-payers. In a matter of such magnitude and moment as lay representation in the Church, in the State, and in the National Guard, the Pope, while willing to make every reasonable concession, had necessarily to proceed carefully and deliberately. This caution and prudence were misinterpreted by the discontented among his subjects. Willing

as they were to devote their energies, talent, and experience to the service of their fellow-citizens, in government positions of honor and emolument, he yet seemed to them not to appreciate the disinterestedness of their magnanimous sacrifice of themselves. He was accused of tardiness. The blame was laid at the doors of the Jesuits and of some few of the cardinals. The former especially were the source of all the political disabilities of the Italian populace.

Impressed with the obligation of showing some recognition to these much abused religious, and eager to find some mode of professing publicly his love and esteem for the body, the Pope went in state on the 2d of September to the exhibition given to the public by the pupils of their college on the last day of each scholastic year. This college festival swelled unexpectedly into a grand demonstration on the part of the well-disposed citizens. Besides himself, there were present several cardinals, bishops, and many of the most respectable people of the city. In the course of the literary exercises, the Amnesty was pronounced "The triumph of gentleness," while Revolution was denounced as a "godless movement" and a "crime against society." Some of the leaders of the Revolution who were present gnashed their teeth with rage, but as yet it was inopportune to give more outward expression to their feelings.

On the 8th day of the same month, the feast of the Birth of the Blessed Virgin, as the Pope was on his way to the Church of St. Mary del Popolo, he was met on the Corso by a noisy procession under the leadership of the notorious Ciceruacchio, The air was all at once filled with the vociferous acclamations of the processionists. In the square a triumphal arch had been erected, bearing the following inscriptions: On one side were seen the words: "Honor and glory to Pius the Ninth; for in one day he brought happiness to his subjects, and won for himself the admiration of the world." On the other

side of the arch were the words: "Erected by the people as an arch of triumph to Pius the Ninth, who has overcome obstinacy by mildness. He has granted public audiences to the people, he has ordered the building of railroads, and inaugurated a season of prosperity and wealth. Let the nations of the earth applaud him; for Pius is a name deserving honor and love, and one which posterity will bless." The Pope passed under this arch and another constructed entirely of choice flowers. The walls of the houses were festooned with silk and satin streamers of every bright hue. His own picture hung on every wall, wreathed with garlands of evergreen. Immense crowds of people cheered him from the streets, windows, and roofs of the buildings. On both sides of the carriage-way were rows of young people who waved flags, scarfs, plumes, and branches of olive and palm.

When the Pope was seen approaching, in his plain white cassock, the enthusiasm of the multitude rose to the highest pitch, and cheer after cheer from thousands of throats rent the air. On returning home to the Quirinal Palace, he must needs appear on the balcony, and give his pontifical blessing to the clamorous multitude. Again, in the evening, he was called to the balcony to repeat the ceremony over another, or perhaps the same throng, who came with banners, bearing the inscription: "Ever faithful Pius the Ninth."

Similar demonstrations, equally extravagant and boisterous, took place on the 7th of October, hardly one month later, as the Pope was going to Albano, and were again repeated on the occasion of his return. At last he conceived it to be his duty to put an end to these annoying and even alarming exhibitions. More than once already he had expressed a wish that the people would regard him more as their Bishop and less as their King. On the 8th of October a decree was issued by the Secretary of State and sent to all the principal officials of the city, to be published in their respective districts. This

decree declared that the heart of the Sovereign Pontiff, solicitous as it was for the welfare of his subjects, was grieved to learn that these demonstrations were paid for by money assessed on the people, and even on some who were little able to spare it. "Moreover," it went on to say, "he sees with pain that vast numbers of the people, carried away by undue enthusiasm, are neglecting their employment, absenting themselves from home, and wasting precious time and money which they should use for the benefit of their families." The decree enumerated still further evils, requested the discontinuance of the festivities, and directed that moneys already collected for such purposes should be used for charitable purposes, if it could not be refunded to the donors. The decree had the effect of a chilling blast upon the thoughtless masses, who attributed its authorship to Cardinal Gizzi. They accused him of yielding to the influence of the conservatives, although but a few months previous these fickle and unreliable people pretended to worship this prelate, whom they were now ready to assail and calumniate, and whom a few months later they sought to kill.

Meanwhile the Pope, longing for a respite of peace, and of retirement from these exciting scenes, withdrew to Tivoli, where he passed a few days in the house of the Jesuits. Somewhat recruited he again returned to Rome, and began immediately a weary tour of inspection through the convents, hospitals, and other public institutions. It was while making these visits that a very extraordinary cure was effected on one of the patients, who, right or wrong, ever afterwards attributed her restored health and strength to the Pope's blessing. As he passed through the streets day after day on these fatherly visitations, a dissenting voice would sometimes be heard mingling among the greetings of his subjects; though generally the demeanor of the people was as yet sincerely respectful. For the kindness and solicitude of their Ruler, amid a wide-spread affliction which about

this time befell the country, compelled their respect and admiration.

The autumn of 1846 brought a failure of the crops, and the frightful specter of hunger stalked throughout the land. The Papal government finding its treasury too low to warrant the distribution of its funds, suspended, by order of the Pope, the duty on cereal imports, and opened the ports for the admission of grain and other necessaries of life. This measure produced satisfactory results. Rome obtained abundant supplies, for the granaries of Naples, Bologna, and Tuscany gladly sought a market for their superfluous stock of provisions.

Hardly had this affliction passed by, however, when another calamity occurred in the city. On the 10th of December the Tiber suddenly rose, overflowed its banks and submerged large districts in the older quarter of the town. The waters destroyed much valuable property, especially stores of provisions, and drove the people in fright from their homes. On hearing of their distressed condition, the Pope was so deeply affected that his attendants found much difficulty in restraining him from rushing to the scene of disaster. He at once set on foot a subscription, which he headed with three thousand dollars from his private purse.

When the flood was at its height, Ciceruacchio, as "head of the people," a name by which he delighted to hear himself called, exerted himself with great success in rescuing life and property from the destructive element. Had the motives actuating this man been unselfish and disinterested, humanity would have owed him a debt of gratitude for the spirit of self-sacrifice which he exhibited on this and many other similar occasions. But this agent of subsequent ruin and desolation to his fellow-countrymen, was pursuing his unholy designs, even when stretching forth his strong arm to aid his fellow-creatures. Already the Revolutionists were shouting the fatal watch-word: "Through Pius the Ninth, by Ciceruacchio!"

Every opportunity was seized to draw favorable notice to Mazzini's agents. Ciceruacchio never lost one chance.

In Bologna, an abortive attempt was made to create an insurrection. Although the attempt failed, the well-disposed inhabitants were very uneasy, for much excitement prevailed, and they petitioned for permission to organize a sort of National Guard. Pius the Ninth assented. Again were heard songs in praise of the liberal Pontiff. For so Mazzini had ordered: at every new concession, the people were to be taught to praise their prince; ask for another favor, and when granted, ask for one more, and again for one more.

On the 8th of November, the Holy Father, amid great pomp and ceremony, took possession of the Lateran Basilica, and on the next day addressed his first encyclical letter to all the Bishops of the Catholic world. In this, his first message to the universal Church, the Vicar of Christ expressed his ardent desire to discharge with fidelity the duties of a successor of St. Peter; his solicitude for the preservation of religion; his anxiety to protect the Church in all her rights and privileges, and to guard society from every error. He described the deplorable condition of human society, which, he said, should arouse the Bishops to increased vigilance and zeal. He called attention to the wide-spread infidelity of the times; to the secret societies, which, while working in the dark, were undermining religion, morality, and political prosperity. He alluded forcibly to the assaults then directed against the celibacy of the clergy, and to the pernicious influences of false teachers. He renewed and confirmed the condemnations previously pronounced by his predecessors against all these and many other abuses and errors. In conclusion, he addressed himself to the rulers of nations, reminding them that their power and influence had been entrusted to them by Heaven, not only for the direction of civil society, but also to protect, encourage, and foster religion.

THE CHURCH OF ST. JOHN LATERAN.

Besides this letter to the clergy he addressed on the 20th of November, a circular to the laity, proclaiming a plenary indulgence, to be gained on the usual conditions. Overflowing with gratitude and love for the new Head of the Church, the faithful flocked to the churches, approached the sacraments, and sent up fervent prayers to Heaven, beseeching God to assist the Father of Christendom, and to defend the Church against the assaults of its enemies.

In both of these measures, Pius the Ninth acted in capacity of Supreme Pontiff, and as a Pope elected in accordance with the will of Heaven. His priestly words, as well as his condemnation of false teachings, while affording comfort and new courage to the faithful children of the Church, gave offence to the Revolutionists, who now began to realize that they could not abuse the confidence and natural gentleness of the Pope.

As yet they were too feeble to drown the voice of love and respect which, on the 27th of December,—the festival of the Pope's name—made itself heard and feared in Rome. The genuine demonstrations on that day were among the most magnificent ever witnessed within the walls of Rome.

The people made another friendly demonstration on the last night of the first year of his pontificate, when, in accordance with a very ancient custom, the Pope visited the Jesuits' church to assist at the annual Te Deum, sung in thanksgiving to God for the blessing of the expiring year. More than once, amid these festivities, the Vicar of Christ was heard to say: "These 'Hosannas' may yet be changed to 'Crucify him!' Good Friday follows Palm Sunday."

FOURTEENTH CHAPTER.

THE YEAR 1847.

TO fully understand the slow and cautious policy of Pius the Ninth, it must be kept well in mind by the student of his life and times, that no man understood more clearly than he did the evil designs and malicious propensities of the discontented leaders of Revolution. Hence he found it of vital importance, when making any concession in the direction of liberty, to surround that concession with certain fixed conditions, in order to guard against abuse and excess. The leaders of rebellion were becoming every day more and more eager to assert, and to have it believed by the public, that the new Pope and King was an out-and-out liberal; that he was held back from the prosecution of his liberal policy by the conservative cardinals who surrounded him, and chiefly by the influence of Cardinal Gizzi. When, therefore, early in the year 1847, the Pope established a much-needed censorship over all public newspapers coming, by mail or otherwise, into the Papal States, the whole of the imaginary blame was laid by the ultra-liberals at the door of the conservative party. It was a well-known fact that the post-office of the Papal government had for years been made by foreigners the medium of circulating incendiary, immoral, and even obscene literature among its subjects. The government of Rome, like that of any other State, asserted its right of supervision over the matter brought into the country by its postal department. The Pope appointed five inspectors—men of prudence and judgment—to examine all foreign journals, to scan their editorial articles, and even their advertising

columns, lest they should contain sentiments and opinions subversive of religion and of public tranquillity. A howl of indignation burst forth from those persons who advocated freedom of the press, mental independence, and liberty of speech. "These are not the Pope's measures," they said, "but the work of the Conservatives—of the enemies of progress and freedom—of the people's enemy—of the Pope's own enemy, his Prime Minister, Gizzi." Yet the Holy Father, while under the necessity of adopting these salutary regulations, as a defence against this destructive and demoralizing torrent of obnoxious reading-matter flowing in from abroad, really wished to extend every encouragement to a free press. This disposition he manifested in one instance among many others. The case was one which, under any other government, would have given rise to bitter acrimony and recrimination, and protracted and expensive litigation. A certain editor, named Paradisi, published in his paper some startling revelations unfavorable to the administration, and even made grave charges of dishonesty against some officials high in authority and power. The Pope investigated the charges, and though on examination it turned out that they were greatly exaggerated and overstated, yet, as they were not entirely devoid of foundation, he sent for the editor and rewarded him with a position of honor and emolument.

From no portion of Christendom had the Pope received more heartfelt congratulations upon his accession to the chair of St. Peter than from ever-faithful Ireland. His heart, therefore, was deeply moved on receiving the sad intelligence, that his children in that land were suffering from famine, that many were dying of hunger.

In his genuine love for true and legitimate liberty, he had studied the history of this nation with much interest and attention. He saw its people, who for centuries had been deprived, by Great Britain, of all their rights and privileges, at last slowly emerging from political and

religious bondage, under the wise and moderate leadership of the great O'Connell. No sooner was he informed of this new and unlooked-for affliction, than he ordered a Triduum, or three days' devotion, in the Church of St. Andrew della Valle, in the hope of obtaining relief from Heaven for the suffering inhabitants of the Green Isle. At the same time, he caused subscription lists to be opened in Rome, and he himself contributed generously to the immediate relief of the sufferers. Again, on the 25th of March, he sent a written appeal to all the bishops, exhorting them to hold Triduums in all the churches of their respective dioceses, in order that a merciful Providence might be pleased to deliver Ireland from her great tribulations, and to avert a similar calamity from every other nation of Europe. Moreover, the bishops were to request their clergy and people to give bounteous alms in behalf of Ireland. In order to insure a better attendance at the devotions, and to secure more abundant contributions, he granted an indulgence to every person responding to this worthy appeal. The Holy Father's plea for the poor and persecuted of Ireland, touched the tenderest chords in the hearts of all Catholics of Europe. In sympathy with himself and for their afflicted brethren in the faith, they crowded their churches, uttered fervent prayers, and extended their hands generously and cheerfully in behalf of the needy.

These evidences of true Christian charity sent a thrill of satisfaction to the sympathizing heart of Pius the Ninth. But soon another event occurred which grieved him hardly less keenly. Ireland's favorite son, the great Daniel O'Connell, was hastening to Rome to present his own and the thanks of his grateful countrymen to the Head of the Church, for the inestimable assistance which they had received through his kind offices. O'Connell did not reach Rome alive; having died at Genoa on the 15th of May, after first having given instructions that his heart should be taken from his breast after death, and be

carried to Rome, and there buried as near to the Holy Father as circumstances would allow.

Pius the Ninth was moved to tears when he heard of the Liberator's death, and its affecting circumstances. He grieved for Ireland too. For although he knew that the Lord of nations, in dealing with his creatures, can dispense with the strong arm of even so distinguished a man as O'Connell, he recognized that under existing circumstances, the death of this able advocate of Ireland must of necessity give a very unfavorable check to the Catholics of that land, in their efforts to secure religious and political freedom. As soon as the heart of O'Connell, closely encased in a silver casket, arrived in the Eternal City, Pius the Ninth ordered a solemn mass of requiem to be celebrated for the repose of the soul that once animated it. This attention on the part of the Pope, while rendering honor to the name and memory of the departed statesman, had the further effect of stimulating O'Connell's countrymen to renewed efforts for liberty, and of edifying and encouraging all public men who were honestly engaged in pursuits similar to that of Ireland's liberator; that is to say, devoting their lives to the defence of the Catholic Church, and to the protection of Catholic people.

The Holy Father was frequently necessitated, much against his will, though not without ample provocation, to contend against a host of pernicious influences which were constantly breeding mischief in the papal dominions. Among those who gave him the most persistent and irritating annoyances were the foreign diplomatic members accredited at that time to his court, who watched his every movement with suspicion, and misinterpreted each measure which he saw fit to pursue without their advice or sanction. The French ministers were exceedingly meddlesome. The first days of the New Year, 1847, furnished the Pontiff with an opportunity of rebuking these interferences, of humbling their instigators, and of gaining

a decisive triumph over all their intrigues. Turkey had resolved to establish an informal alliance with the Holy See. One of the main objects of this treaty was to place under the immediate protection of the Pope, several millions of Catholics of various nationalities, then living in the Turkish Empire; and thus, to free them from the influence of the Representatives of the other Great Powers, who seized every pretext, and used every trivial complaint of their ministers, to violate the sovereign rights of the Sultan.

Another very important result of this measure, and one which seemed of the greatest moment to the Pope, would be to bring back to the bosom of the Catholic Church a million of schismatical Armenian Catholics who, up to that period, had lived in Turkey under the baneful protectorate of the Russian Empire, and who in consequence were frequently placed in false and very undesirable relations with the Turkish government. The Vicar of Christ, and Representative of the Good Shepherd, was glad to avail himself of this opportunity of taking these wandering sheep to his arms, and of restoring them to the one fold. He entered eagerly into the agreement, although it could be effected only by pursuing a path strewn with thorns for the diplomatic representatives of France. When the negotiations pending between the two courts had been well nigh completed, Burguency, who was then the French minister at Constantinople, succeeded so far in misrepresenting the good intentions of the Pope, that the Turkish government unexpectedly resolved to send out their ambassadors to Rome, with a letter from the Prime Minister only, and not, as was the original intention, from the Sultan himself. The embassy was therefore of less importance and dignity; and Burguency's friend, Count Rossi, intrigued at Rome to render it fruitless of any good effect. Fortunately, the Pope was kept, from day to day, informed of the events transpiring in the Turkish capital, and accordingly adopted measures to counteract the unkind efforts of the two French officials.

As soon as Khikib-Effendi, the Turkish envoy, arrived in the harbor of Ancona, he was received with marked honors and attention. As he passed through the various towns on his way to the capital, he was greeted with respect and kindness by the highest local officials. In Rome, however, where he was received by Count Rossi, he met with a very cold reception, and with such discouraging speeches from the other French diplomatic officers, that he became apprehensive of meeting some slight at court, or perhaps of not being received at all by the Supreme Pontiff. He was therefore, agreeably surprised, on entering the gates of the Quirinal Palace, to find awaiting him, a reception suitable for a king. At every step, the splendor was greater. The cardinals in their robes of office, the generals of the army in handsome uniforms, dignified officials in state dress were assembled in the throne-room, where they presented to his bewildered gaze, a scene more gorgeous and dazzling than his eyes had ever beheld in the most brilliant pageants of Oriental palaces. The delighted Mussulman could hardly resist the impulse to throw himself at the feet of the Holy Father. When, after the close of his official reception, he was invited to a social reunion in an adjoining apartment, he expressed his unbounded satisfaction in every feature, word and action. Cardinal Mezzofanti, who was master of several languages, acted as interpreter both at the official interview, and afterwards at the social reunion.

The envoy, after passing an hour in the Pope's cabinet, left the Quirinal Palace pleased and gratified. The Holy Father was himself much pleased by the alliance with Turkey, which now consented to accept at its court Monsignor Valerga, an efficient and successful intercessor and protector for his Catholic children then living in the kingdom of the Grand Sultan. But Count Rossi, who had endeavored to mislead the Turkish ambassador, and who fancied that he had managed this affair very astutely, was much confused on finding that

the superior tact and vigilance of the Pope had brought his intrigues and those of his correspondents at Constantinople to naught.

One day in January, Rome saw its Supreme Pontiff going like a simple priest to the Church of St. Andrew della Valle, ascending the pulpit, and preaching the Word of God. He had requested Father Ventura to give him the use of his pulpit for one day. The Pope preached moderation in all things, especially in speech, and depicted eloquently the evil effects of the sins of the tongue, especially of profane language.

The carnival of this year passed by quietly, and the succeeding Lent was observed with unusual piety and recollection. In the following Holy Week, tens of thousands of strangers came from far and near to the Eternal City to witness the solemn services of that season, and which nowhere on earth show forth the grandeur of the Church as impressively as under the dome of St. Peter's. On Easter Sunday the Pope imparted his solemn triple benediction from the balcony of St. Peter's.

Even the revolutionary demagogues found it to their interest to tender their congratulations to the Holy Father on every proper occasion, though ever with a view of attracting his favorable attention to their apparently unselfish and disinterested projects for opening the political offices to patriots eager to serve their countrymen for a trifling consideration.

Again, on the occasion of his publishing laws for improving the sanitary condition of the Ghetto, the historical quarters of the Jews in Rome, his name was on every tongue. The rejoicings reached the highest pitch of enthusiasm when the Papal government published the ordinance permitting the gates of the Ghetto to remain open all night, instead of being closed at nightfall, as had been the regulation for centuries. As before mentioned, the fact that the Holy Father did not yield to every absurd and inconsiderate demand of the freethinkers was

ascribed to the influence of the conservatives. The demagogues, therefore, were getting ready to deal a blow at the respectable portion of Roman society. The confederates of Ciceruacchio industriously spread the report that the Pope had been threatened by the reactionists. "On the 17th of June," they said, "the anniversary of his election, the conspiracy was to be reduced to action." The Pope was to be taken, placed in confinement, and the government was to be restored to all its former severity and intolerance. Absurd as this story was, it found believers. On the night of the 11th of June, toward midnight, the citizens having all retired to rest, several loud raps were given at the gate of the Theatine Monastery, to which Father Ventura belonged. The frightened janitor, hastening to the door, found a group of excited persons, among them Ciceruacchio, all clamoring to see Father Ventura.

The noisy crowd forced their way into the house and to the very door of the Father's room. He had not yet gone to bed, and, very much astonished at the action of these excited people, inquired: "What brings you here at this late hour? What is the matter?" "Reverend Father," replied Brunetti, "to-morrow morning we intend to kill five persons. We confide this secret to you that you may inform the Pope." "You will kill five persons?" replied the Father; "you wretched creatures, what do you mean? How could I wring the heart of the Holy Father by telling him news like that?" "But, Father, if we do not kill them, they will ruin us; they will destroy not only us, but also our fellow-citizens, perhaps yourself, and even the Holy Father." It is not to be supposed that the cautious priest looked even for one moment upon this dreadful warning with anything like seriousness; still he knew enough about Ciceruacchio and his companions, to suspect that they were capable of murdering any number of persons. He considered it wise, therefore, to act cautiously and prudently, and when the

men had left he hastened at once to the Holy Father, and gave him the names of the five doomed victims. These were Grasselini, the mayor of the city; the commander of the militia; Freddi, Nardoni, and Minardi. That same night, the Pope sent word to these five officials, of their impending danger, and they left Rome; some going at once, others a day or two later. Even Cardinal Lambruschini judged it prudent to get beyond the reach of these furious and unscrupulous people, who, regarding him as the chief representative of the ancient regime, and as the advocate of a strong and severe government, hated him so vehemently that they would gladly see him assassinated. Minardi, who remained in the city for a day or two to complete some unfinished business for the Pope, was discovered by the detectives of the secret societies, and would most certainly have been put to death by the insane mob, were it not for the prompt and determined interference of Father Ventura, who still held considerable influence over these misguided people.

The situation was now becoming alarming. The Pope, in the hope of appeasing the excited passions of the populace, permitted the establishment of the civic guard. Cardinal Gizzi, who had foreseen the certain indications of an approaching political hurricane, and who believed that this last concession by the Holy Father would, instead of breaking its violence, be a new element of destruction, asked to be relieved from the duties and responsibilities of his office. Pius the Ninth granted his request as soon as he had signed the paper establishing the civic guards.

FIFTEENTH CHAPTER.

CLOSE OF THE YEAR 1847.

CARDINAL GIZZI having now retired from office, the Pope named as his successor Cardinal Ferretti, his own cousin, who was then Legate at Pesaro. Gizzi's resignation was received with indifference by the Romans, although they could not assign any reason or explain the cause of his withdrawal. Those who enjoyed the confidence of Ciceruacchio pretended to have from him the information that the Cardinal was a little too liberal in his political views to suit the Holy Father, who on that account had dismissed him from office. Ferretti's appointment inspired the radicals with renewed courage, and rumors of all kinds were circulated making him out to be a liberal. For instance, it was said that he himself had asked the Pope for the position at Pesaro, in order to be able to oppose with courage and force the Austrian army, which was then threatening that post; and that besides he was fully impressed with the utility and necessity of liberating Italy from Austrian despotism. It is well known, however, that the Cardinal, although an ardent and sincere lover of liberty, was deeply imbued with principles strictly conservative and sound regarding the maintenance of the temporal power of his Sovereign, and that no man more than he abhorred and discountenanced revolution. It is true that in 1831, while he was Bishop of Rieti, when the Insurgents sought to get possession of his town, he called upon the inhabitants to rise in self-defence, and, mounting his charger, led them in person to the conflict. Otherwise he enjoyed justly the reputation

of a gentle and humane prelate, and of a learned and zealous pastor. During a season of cholera at Naples, he was fearless and untiring in his attentions to the sick, even at the imminent risk of losing his life.

It was towards evening on the 17th of July, and the first anniversary of the concession of the amnesty, when the newly-appointed Secretary of State arrived in Rome. As soon as his advent became known, the mob, led on by Ciceruacchio, hastened to offer him a public reception. An address was read to him. Ciceruacchio claimed his sympathies and even his relationship. But a circular which was published on the following day by the new minister, showed what little grounds the "Leader of the People" had for such hopes or for such assertions. In this letter, while congratulating the Roman citizens on their continued moderation, Minister Ferretti called their attention to a passage in the Bill of Amnesty, published a year previous by the Holy Father, in which it was emphatically declared that the Pontiff was determined to exercise strict justice, and to punish severely the enemies of law and order.

On the 20th of July all Rome was thrown into a whirl of excitement by the arrival of official news that the Austrians had actually laid siege to Ferrara, and were threatening further hostilities. The news was true, and had an effect in the city similar to that of a spark thrown into a powder magazine. The minds of the people, already in a glowing fever of excitement, were carried away, almost to delirium; and the so-called "Association of the People" struck off a gold medal in honor of Cardinal Ciacchi, Legate at Ferrara, who had issued a spirited protest against the Austrian occupation. The radicals, for whom the disturbances did not advance with sufficient rapidity, resolved to avail themselves of the present excitement to give a new impetus to the furtherance of their projects. They stimulated the Civic Guard to sentiments of war, called them out for military training as a preparation

against the hated Austrians, compelled the priests who, as a class, could not enter the ranks, to contribute to the expenses about to be incurred in the wonderful expedition against Austria. They were loud in threats against all who differed from them in opinion, and fraternized with the regular troops in the hope of drawing them into the giddy excitement of the populace.

Many and various opinions were written and spoken, at that time, on the judiciousness of the step taken by the Austrian troops. The Holy Father protested so vigorously against the proceeding that he finally succeeded in compelling the Austrian commander, in obedience to an ordinance passed in the Vienna Parliament, to confine himself to the citadel of the town and to leave the gates open and free. It is, beyond all doubt, certain that the occupation was, strictly speaking, not justifiable. But the man then at the head of affairs in Vienna foresaw what was soon to take place in Rome, as the natural and inevitable consequence of the hostile position of the populace. In the distance, he smelled the smoke of the fire which the rebel incendiaries were igniting, and it became the duty of Austria, as a neighbor to the threatened conflagration, to protect her own property. Moreover, she felt herself bound to guard the person of the Holy Father. Why, then, should she not, especially as she feared and expected to be summoned at an early day to discharge these duties, take steps that were not in strict accordance with the letter of the law? When your neighbor's house is on fire, there is little time for debating.

As the Austrians respected and obeyed the protest of the Pope, the storm seemed to have subsided. But the Revolutionists had made one important step forward in the realization of their infamous design, when they forced the Holy Father to establish the National Guard, a step which he did not wish to take, but which he could not now recall.

In establishing this National Guard, Pius the Ninth had

the wise intention to appoint his own officers in order to avert the danger which would probably arise from entrusting such a quantity of arms and ammunition to the hands of thoughtless persons already imbued with the sentiments of Mazzini.

His plan was to place loyal and prudent commanders over the guard, and at the same time to find in its ranks a place and some occupation for the idle and vagrant population of Rome. But now the leaders of the "popular movement" had succeeded in appointing their own officers, and even to have these appointments recognized, if not legalized. From this time this Civic Guard became a willing tool in the hands of men like Ciceruacchio. It remained peaceful as long as its owners thought it advisable to do so, but no longer. It is a certain truth of history that with it the Roman Revolution began.

In October, the Papal authorities announced, by the decree "Proprio Motu," that the Holy Father had finally decided upon the immediate establishment of the Council of State, as well as upon popular representation. The first was to be opened on the 15th of October. This measure of the Holy Father was the most extreme concession to which a Pope under the existing circumstances could lend himself. The Council of State was to take an intermediate place between the representatives of the people and the Council of Ministers. The whole of the preceding six months had been consumed in framing a code of laws for the choice and government of these legislative bodies.

In the preceding spring, on the 15th of March, 1847, a decree signed by Cardinal Gizzi had been given to the public, permitting the press to discuss, under certain mild restrictions, all the political questions of the day. In a circular issued on the 17th of April of the same year, Pius the Ninth had announced his intention of selecting representative men, one from each province, and calling

them to Rome, in order to establish a Council of State. This measure was to be not so much an innovation in the administration as a restoration of the ancient municipal system of Rome prior to the changes consequent upon the French Revolution.

The motives prompting the Holy Father to assemble this Council of State, as well as its composition and division, are explained in his decree "Proprio Motu," issued, as stated above, early in October, and less than a fortnight prior to the first public session:

"When, by the circular of the 19th of April of this year, we made known our sovereign will to select and summon to Rome respectable persons from each province of the Pontifical dominions, our object was to form a Council of State, and thus endow the Pontifical government with an institution justly appreciated by the other European governments, and which in former times constituted the glory of the States of the Holy See; a glory due to the genius of the Roman Pontiffs. We are persuaded that when assisted by the talent and experience of persons honored with the suffrages of entire provinces, it will be easier for us to take boldly in hand the administration of the country, and to impart to it a character of utility which is the object of our solicitude. This result we are certain to attain. Our fixed determination, combined with the moderation of the public mind, must enable us to reap the fruit of the seed already sown. We will thus show the entire world, through the medium of our voices and the press, and by our attitude, that a population inspired by religion, devoted to its prince, and gifted with good sense, knows how to appreciate a political blessing, and express its gratitude with order and moderation. This is the only price we demand in recompense of our constant solicitude for the public welfare, and we confidently hope to obtain it. Trusting in the aid of Divine Providence, and wishing our sovereign resolutions to be executed, we have decreed the follow-

ing of our own accord, having duly considered the matter, and in virtue of our supreme authority :

ORGANIZATION OF THE COUNCIL OF STATE.

"The Council of State is to be composed of a Cardinal-President, a prelate, vice-president, and twenty-four councillors named by the provinces, and who are to have fixed salaries. Each province will return a councillor, the City of Bologna two, and Rome and its vicinity four."

The second paragraph describes the manner of nominating and electing the councillors.

"They are to be divided into four sections; first, of legislation; second, of finance; third, of internal administration, commerce and manufactures; fourth, of the army, public works, prisons, etc.

"The council is instituted to assist the Pope in the administration, to give its opinion on matters of government connected with the general interests of the state and those of the provinces, on the preparation of laws, their modification and administrative regulations, on the creation and redemption of public debts, the imposition or the reduction of taxes, the alienation of the property and estates belonging to the government, on granting of contracts, on the customs and tariff, and the conclusion of treaties of commerce, on the budget of the State, the verification of accounts and general expenditure of the administration of the State and provinces, on the revision and reform of the present organization of district and provincial councils."

A full statement of these wise, just and humane regulations was published in the public journals. Though honest men applauded, the malcontents grumbled.

As a matter of course, this very great concession did not satisfy the voters in the least degree, although the Pope was extremely careful to choose from the names laid before him those of the candidates most acceptable to their constituents.

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The malcontents, careful to conceal their sentiments, as yet gave no public expression to their dissatisfaction. There was, however, an undertone of discontent, for they were convinced that the time for demanding and taking more was not far distant. So when the council opened its first session on the 15th of November, these dissatisfied radicals organized congratulatory meetings during the day, and formed torch-light processions in the evening; all to honor their new representatives, and especially the first President, Cardinal Antonelli, who but a short time previous had, with Monsignor Bofondi, been honored by the Pope with the scarlet robes of office. But when towards the end of the same month the news reached Rome, that the forces of the radical cantons of Switzerland, under the command of General Dufour, in their campaign against the seven Catholic cantons, the latter, under the lead of Salis-Soglio, had conquered the Sonderbund and had captured Luzerne, the liberals in Rome threw off the mask. The same men who till now were so demonstrative of their great love and respect for religion, that they would wait for hours in order to obtain the blessing of the Holy Father, were loudest in extolling the achievements of the radical Swiss, and in uttering dreadful threats of banishment and even death against the fathers of the Society of Jesus. These insulting and outrageous proceedings were vigorously denounced by the Sovereign Pontiff in his address to the cardinals on the 17th of December.

The demonstrations against Catholic Switzerland, as well as all the unhappy events happening in his own land, to the detriment of the Church, he mentioned in the following words: "We were deeply grieved on learning, a few days ago, that some few individuals, devoid of sense and of a due appreciation for true manliness, had the presumption and bad taste to openly express in this our city, the centre and citadel of the Catholic religion, their delight at the sad civil war now raging in Switzerland. We

deplore this war from the depths of our inmost soul, partly because of the shedding of brothers' blood, and because of the dreadful and protracted feelings of animosity which it will engender; and again, on account of the injury already suffered by the Catholic Church, and of the great injury to be inflicted in the future; finally, on account of the shocking sacrileges perpetrated in the heat of passion by the belligerents."

But his voice was now too weak to be heard above the rumblings of the coming storm. On the 27th of December, a tumultuous procession moved towards the Quirinal Palace, but this time not, as in the previous year, with the peaceful intention of thanking the Holy Father for wise and salutary reforms, but to thrust before him "the wishes of the people," that is, to present the demands of the Mazzinians.

The Holy Father did not permit the mob to frighten him from the duties of his sublime mission. On the eve of the New Year he appeared, though quite ill, in the Church of the Jesuits to assist at the Te Deum, which he himself intoned. As he alighted before the church, a hiss was heard among the crowd. The die was cast for rebellion.

SIXTEENTH CHAPTER.

BEGINNING OF THE ROMAN REVOLUTION.

THE demands of the party of unlimited progress, so called, numbered three-score and over. They were to be presented to Pius the Ninth on the first of January by Ciceruacchio, as a dismal New Year's gift from his misguided followers. These demands were very unreasonable; as, for example, the abolition of convents, the banishment of the Jesuits, the formation of an Italian Confederacy, the complete emancipation of the Jews, the exclusive admission of laymen to the ministry, the absolute pardon of twenty-four political culprits who had been excluded from the benefits of the amnesty, and other exactions equally foolish and impracticable. The revolutionary party had received, from their allies outside of Italy, the watchword, "Go ahead without delay!" for affairs had reached such a crisis throughout the entire peninsula that the Pope could not now withstand the pressure if forced by large crowds of the rabble. In fact, the political situation of all Europe was so threatening that wise men had good reason to fear that the various governments would soon become powerless to withstand the storm.

Things were each day assuming a more threatening aspect in the capital of Pius the Ninth. The lowering clouds from North and South came freighted with the lightnings of revolution. On the 2d of January an insurrection broke out in Milan. On the 12th of the same month, Palermo was in wild rebellion. In the south of Italy the Sicilians, whom, for ages, the world had looked upon as cowards when fighting against foreign enemies,

proved themselves desperate in battle among themselves. The King of Naples and the people of the two Sicilies were engaged in a contest, and a revolution was effected; a new constitution being proclaimed on the 29th of January. Sicily was made free, the royal troops were expelled; even the king was threatened with exile. Piedmont and Tuscany were soon compelled to imitate the example of Naples. It now became evident that Rome would have to do the same sooner or later. As yet, however, Ciceruacchio held the demands of the populace in his pocket, for when he and his mob strove to force their way tumultuously into the Quirinal Palace, they found the doors shut and closely guarded by troops. Even from Cardinal Ferretti, a man ever willing and anxious to grant a full share of legitimate freedom to the people, and to whom the hot-headed partisans made an inflammatory appeal for a hearing, they met with a reception which confused and enraged them. This minister, whom they claimed to be one of themselves—an out-and-out Liberal—showed them no countenance; telling them, on the contrary, that they were a set of unscrupulous scoundrels, who, to gratify their passion for office-seeking, would willingly see the whole country brought to ruin, dishonor, and desolation.

On the 2d of January, the Holy Father rode through the streets of the city, apparently at the suggestion of Senator Corsini, who believed that a soothing effect would be produced on the popular temper, if the favorite Sovereign would once more show himself in public. The reception given to the Pope was of a most unexpected character. He was hailed with such wild shouts of frenzied joy on the part of the rabble, that he became sick and faint. In the Piazza del Popolo the mob stopped his carriage, and Ciceruacchio, springing up behind, flourished over the head of the disgusted Pontiff a banner bearing the inscription: "Holy Father, do justice to your people, who adhere to you." This unseemly and disrespectful

proceeding was well calculated to recall to the Pontiff's memory a similar scene, enacted half a century previous in the French capital—a scene upon which the curtain did not fall till the lives of both King and Queen were submerged in a sea of blood.

On the 7th of February, Cardinal Ferretti, who had now been stigmatized by the Revolutionists as an unmitigated and uncompromising Conservative, found himself compelled by popular fury to retire from the ministry, in favor of Cardinal Bofondi, who was at once named to succeed him. On the 12th of the same month, the Pope nominated three laymen as chief ministers. These were Count John Pasolini, Counsellor Sturbinetti, and Duke Gaetani. But a few days before he had delivered to an immense concourse of excited people, who surrounded the Quirinal Palace, a discourse so earnest and affectionate that the best disposed among the tumultuous crowd were moved to tears. He told the people that, before giving them his blessing, he wished to say a few friendly words of advice. He counseled peace, unity, and moderation; advised the people to be on their guard against the dangerous and unlawful measures of the political demagogues, who were leading them astray from their duty, and inciting them to make demands which he could not grant, dare not grant, would not grant. Then, lifting up his hands to Heaven, he begged God to bless Italy, and to preserve intact its chief and greatest good—divine faith.

The torrent of political excitement now rushed forward with the velocity and impetuosity of a storm-lashed sea. The first lay ministry, not proving liberal enough to satisfy the mob, was forced to resign and make way for another. Cardinal Antonelli and Monsignor Morichini were now the only two clergymen in the ministry. On the other hand Gaetano Recchi, an old rebel, who had been restored to liberty by the amnesty, was made Secretary of the Interior; while Galetti, a man whom the

Holy Father had liberated from an imprisonment richly deserved by his manifold acts of treason, had charge of the Police Department. These two were just the sort of men to find favor in the eyes of the Mazzinians.

At last, on the 23d of February, disturbances began in Paris. A pistol-shot was heard on the street, an officer was shot down at his post. Then the mob and the military were mingled in confusion on the lanes and boulevards of that great capital. The Marsellaise was loudly and openly sung, the barricades were hurriedly thrown up, and there were determined men behind them as well as in front. What was first but a street riot, next day is found, to the astonishment of all, to be a Revolution. King Louis Philippe, who but the day before imagined himself to be firmly seated on that throne won by perfidy and maintained by intrigue, felt the concussion of the earthquake, and was shaken forever from authority and power. He had taken flight and reached British soil, followed by his suite and ministers, even before the news of the Revolution that expelled him had reached half the villages of his great Empire.

In Vienna, on the 13th of March, there was a shout of many voices in the street, the tramp of many thousand men rushing to and fro. There was a knock at the front gate of the Aulic Council-hall, the councillors within were trembling, while the aged Metternich, the man who had been the Napoleon of peace in Europe for thirty years, was obliged to retreat by a back-door from that council-chamber, never more to enter it. Further north, in Berlin and other cities, similar scenes were enacted.

The government of the Pope, if it did not wish to abandon the field to the rebels, saw itself compelled to anticipate them by granting to the people a new and more liberal constitution.

The Sovereign Pontiff being at once the chief pastor of the Catholic Church, and the temporal ruler of the Papal States, which with all its rights, property, and

privileges he had solemnly sworn to transmit unimpaired and undiminished to his successors, must first of all, and above all, respect his religious obligations. A commission composed of cardinals and of some of the most profound and distinguished doctors in theology and in canon law, advised and even urged the granting of complete and popular representation in the government. According to credible report, the learned and able Jesuit, Father Perrone, the author of several well-known theological works, was very favorably disposed toward this measure.

The new constitution, which was published on the 15th of March, 1848, contained among other measures the following;

"Organization of the Council of State.

"The Council of State is to be composed of a Cardinal-president, a prelate, vice-president, and twenty-four councillors, nominated by the Sovereign Pontiff, and selected by the people.

"The College of Cardinals shall continue to be the Pope's personal cabinet of advisers.

"For the framing and enacting of laws two houses shall be established; the higher council called the Senate, and the Chamber of Deputies or House of Representatives. Both Houses shall be convened and adjourned by the Pope. The sessions shall be public, and the proceedings printed and published. The members of the higher council shall be appointed for life; the deputies shall be elected by the people, every thirty thousand souls being entitled to one representative. All persons paying a yearly tax of twelve dollars or over, and having attained their twenty-fifth year, shall be entitled to vote. To be eligible to office the candidate must have reached his thirtieth year. The House of Representatives shall choose its own President. Church matters do not come within the province of either House, neither the diplomatic ecclesiastical questions of the Holy See. Both Houses

may legislate on questions of finance and commerce, may levy taxes, imposing direct taxation for each year, and indirect taxes for several years. Only the House of Representatives has a right to demand the impeachment of any minister. The civil list of the Pope is established at $600,000 dollars. Justice must be untrammeled, personal liberty protected, a moderate taxation enforced upon all citizens,

"The Civic Guard shall be a State institution.

"Official censure in political matters shall cease; the Church shall continue to be above and independent of the civil power. The theatres shall be subject to government surveillance."

This constitution is in every fundamental respect, except perhaps the tax qualification of the voters, one of the most liberal not only for the Papal States but for the government of peoples generally.

It was calculated to satisfy the most progressive mind, if it were only sincere and upright in its desires. And what was the more remarkable, it was a Jesuit, a veritable member of the much-detested order, who had been instrumental in its framing and subsequent adoption. The Holy Father had good reasons for hoping and expecting that the infuriated passions of the populace would now be allayed, and that the party of liberty, so-called, would be relieved of all cause of complaint. But his hopes were disappointed, his expectations far from being realized. It did not enter into the plans of the rebels to encourage and support constitutional freedom and security; their very vital element was the overturning of all existing order; their harvest would bloom and ripen only in disorder and confusion.

The enthusiasm which followed the announcement of the new Constitution, a Constitution which but a few years previous they would not dare to look for in Rome, was not very ardent, and hardly were the rejoicings over,

when new disturbances arose. The party of discontent again directed their venom toward the Jesuits; for reports now began to come from other countries, and especially from the hitherto very conservative kingdom of Naples, of the expulsion or forced departure of the pious Jesuit Fathers from these countries.

On the 28th of March, the Superintendent of the Police officially informed the Pope that he was no longer able to save the houses of the Jesuits from the mob; and the fathers, at the advice of the Pontiff, closed their institutions. Most of the members left the city, while others dispersed through Rome, awaiting better times.

Austria had ever been a sharp thorn in the side of the revolutionary party. Their hatred for that conservative Power was of long standing and very deeply rooted. They could not forgive her for the determined policy which she practiced with an iron hand in Northern Italy, and justly regarded her as the mainstay of conservative principles, as a power whose time-honored and peace-loving policy must necessarily forbid her to sanction the projects of the insurrectionary party.

Austria was respected and feared as long as she was powerful. But now, after the uprising in Vienna, and the Lombard-Venetian rebellion, things looked as if the ancient historic empire was going to pieces. Hence the momentarily allayed passions of the party of disturbance were again aroused to a frightful degree. In Rome their malignant hatred was directed chiefly against the Austrian Minister, whom they charged with upholding and encouraging the enemies of liberty in the Papal States. They also affected to hold him responsible for the Austrian invasion of the town of Ferrara. On the 21st of March, an immense throng of excited people rushed to the Venetian square, and amid wild cries of "Death to Count Lutzow; death to the Germans," and other insulting language, raised ladders against the walls of the embassy, tore down the imperial

arms of Austria, broke them in pieces, and amid wild imprecations trailed them along the pavement of the streets. To give éclat to this day's violent proceedings, the bells were forcibly rung, and the bell-towers displayed the tri-color. In the afternoon of the same day the ruthless and profane populace, under the leadership of Ciceruacchio, sang a Te Deum in the Church of St. Mary in Ara Cœli. Count Lutzow, who was himself a devout Catholic, and a personal friend and admirer of the Pope, left Rome soon after these insulting proceedings.

The opposition to Austria soon began to take on a more formidable appearance. Charles Albert, King of Sardinia, the so-called "Sword of Italy," crossed the Tessimo on the 23d of March, and with considerable forces invaded Venice. Even the Pope was to be forced into this crusade against Austria. A multitude of irresponsible persons, among whom were several misguided monks, all burning with the frenzied fever of Italian nationality, held a meeting in the Colosseum, and resolved to declare war against Austria. In order to guard against greater evils and dangers nearer home, the Pope permitted some twelve thousand troops to march from Rome. But General Durando, who held chief command, received positive and unmistakable orders not to cross the frontiers of the Papal States, nor to have recourse to arms unless an invasion of the Pope's dominions should be attempted by the Austrians. The promulgation by the Sovereign Pontiff of an order so directly opposed to the popular hue-and-cry for an aggressive war upon Austria, issued, too, in an hour of uncontrollable public agitation, affords another evidence of the Pontiff's firmness of character, of his just appreciation of duty in the face of personal danger, and his keen sense of obligation, as the Prince of peace and the Father of charity, to press to his heart with equal affection all his children without distinction of race or country. General Durando was disobedient enough to act contrary to the orders of his

superior, to pass the boundaries of his own country, and to begin actual hostilities against Austria; silencing the scruples and objections of his more prudent soldiers, by falsely stating that the Holy Father had blessed the swords of his troops in union with those of Charles Albert.

In an address, whose extravagant terms the circumstances of the hour may explain rather than justify, Durando wrongfully committed the Pope to a crusade of extermination against the Austrians as the enemies of the Cross of Christ.

Pius the Ninth could now no longer keep silent. In a consistory held on the 29th of April, he delivered to the cardinals an address in which he expressed himself in the following terms: "You are all aware, venerable brethren, of the words of our allocution addressed to you in the consistory of the 4th of October of the past year, and in which we expressed to rulers a paternal good-will, and sentiments of affection toward their subjects, and at the same time exhorted the people to fidelity and obedience toward their magistrates. We have done all that lay in our power to move all to a firm attachment to Catholic teaching, to a faithful observance of the commandments of God and of the Church, to the settling of disputes, to labor for peace and love toward all." If, alas, the Pope continued to say, the result had not corresponded with his paternal admonitions and exhortations, the crime must not be laid to his charge. The guilt must be attributed to causes and effects which, long before his time, had become accomplished facts, and had assumed the proportions and strength of a tornado which was sweeping everything before it throughout the length and breadth of Europe. He then assured the German nations that, like many another prince in Europe, although many of them could command considerable military forces, he was unable to restrain the zeal for nationality which burned in the hearts of his subjects. That, moreover, he had given to his soldiers, when leaving for the frontier,

no orders whatever, save to protect and defend, if necessary, the boundaries of the States of the Church. And as some had fancied or feigned to believe that he was in league with the peoples and princes of Italy, and about to declare war, he here disclaimed solemnly and publicly any such intention, as being entirely foreign to his principles and natural desires. In reply, too, to the treacherous insinuations and assertions of those who would be glad to see him make an absurd attempt to place himself at the head of an imaginary new republic, which was to be composed of all the Italian States, he uttered an indignant reprimand. He admonished and exhorted the different peoples of the Italian countries to be on their guard against any such treasonable and disastrous theories, to rally more faithfully to the support of their respective princes, and to suffer no influence to turn them from the obedience and reverence which they owed to their own local existing governments. For should they pursue any other course, they would not only be faithless to their duties as subjects, but would expose Italy to all the perils of internal warfare, and create endless strife, contention, and permanent disunion.

Previous to this address of the Holy Father, the radicals always found some scape-goat upon whose head they could lay the blame of any measure enacted by the Pope which did not suit their views. They still clung to the hope, forlorn though it was, of involving him with the reactionists, as being a Liberal in the revolutionary sense; but the Pope's position was well defined, and now unmistakably pronounced. He himself, in his own words of the allocution, proclaimed the platform upon which he stood, leaving the party of disturbance no possible hope of dragging him into the whirlpool which they would fain create in social and political life.

At last, when, two days later, he threatened the restless and disobedient among his subjects with the spiritual chastisements of the Church, these people concluded that

the time had now arrived for throwing off their masks and for altering their line of conduct toward him. Hypocrisy would serve no longer. This was indeed, for very many persons, a sudden awakening from the deep delirium in which they had been slumbering for the past two years.

No efforts were any longer made to conceal the growing hatred for the Pope, who was frequently styled "the enemy of his country," and "the friend of despots." "The Party of Action" now rushed headlong without any attempt at disguise. "The People's Association" established two committees, one for war and another for police affairs; secured the co-operation of the Civic Guard; located sentinels at all the gates of Rome, in order to deprive the Holy Father of every opportunity to leave the city; and placed every clergyman, from the cardinals down to the chaplains of the poorest charitable institutions, under the surveillance of detectives.

Pius the Ninth was now a prisoner in Rome. The Revolutionary Committees obtained clandestine possession of the government, and formed a ministry, at whose head they placed Count Mamiani. This man, who had been banished during the administration of Gregory the Sixteenth, was a Revolutionist by profession. By virtue of the amnesty conceded by Pius the Ninth, he returned to Rome, where he continued to live unmolested, without having made the required promises, or given his word to remain a loyal citizen, though continually mingling in political affairs. Cardinal Ciacchi, the delegate from Ferrara, was president of the ministry, but becoming distasteful to the Revolutionists, they even threatened his life.

On the 5th of June, the new Chambers were opened by a speech from the throne, read by Cardinal Altieri. In this address the hope was expressed that, by the unanimity of all, they would succeed in making the constitutional condition agree with the peculiar character of the Papal

States. Both Houses should take up the question of the day, and deliberate calmly and carefully whether the Papal government should join in the war against Austria or not. The Pope cherished the hope that the deputies would coincide with the peaceful intentions which he himself entertained. It fell out otherwise. Mamiani, who, as minister of the Pope, was bound to sympathize with and represent his views, pronounced in favor of war, and the members of the House tendered him a vote of thanks and confidence. Pius saw with pain and disappointment that events were shaping themselves toward open rebellion. But he was firmly resolved that, come what would, he would be found prepared—would take a firm stand, and maintain to the last his rights as Pope and King. This determination he expressed in his reply of the 10th of July to the address tendered to him by the House of Representatives. In this speech the fond hope of the treacherous Mamiani was disappointed. This hope was that the Pontiff would leave the management and control of the government entirely to his ministers and to the House, and confine his own administration within the limits of dogmas, prayers, blessings, and absolutions. Among other things, the Pope said: Although it is the duty of the Pontiff to pray, and to bless, and to forgive sins, it is also his duty to loose and to bind; and though as a supreme ruler animated with the hope of protecting and benefiting his country he had called both Houses together, in order to work in unison with himself, he, as Prince of the Church, required perfect freedom to enable him to carry out his own measures for the welfare of religion and of the State. It was a matter of much surprise for him, and contrary to his publicly expressed wishes, to find that the sentiments of both Houses were for war; at a time, too, when we should strive for peace—when harmony among rulers was the only means of leading the people of Italy to unity, peace, and happiness.

Mamiani received this rejection of his views with ill-

will. He had already given orders to General Durando to join in the struggle with Sardinia against Austria, and had ordered the raising of a reserve corps of six thousand men. Very soon after, the events transpiring at the seat of war hurled him from power.

Meanwhile the Italian troops had been fighting with doubtful success. Charles Albert, having at first advanced triumphantly, suffered a defeat on the 25th of July at Custozza. The opposing officer was General Radetzky, who already, on the 11th of June, had taken Vicenza, where the Papal forces met with a great defeat, Padua, Treviso, and other places. On the 9th of August, a truce was agreed upon, and on the 10th Radetzky took possession of Milan. It may here be mentioned that Charles Albert, in the spring of 1849, violated a prolonged cessation of hostilities, again advanced against Austria, suffered a most disastrous defeat at Novarra, and abdicated in favor of his son, Victor Emmanuel II, who at once proclaimed peace. Charles Albert retired to Oporto, in Portugal, where he ended his days in neglect and obscurity.

When the news reached Rome of the reverses of the Italian army, the House of Deputies, on the motion of Mamiani, voted the conscription of twelve thousand men, the establishment of a foreign legion, and the assessment of four hundred thousand dollars. The Pope positively refused to sanction these measures, and repeated most emphatically his disapproval of war in general, but especially of the hopeless contest with victorious and powerful Austria. Mamiani thereupon tendered his resignation. His place was at once filled by Count Edward Fabbri, an active and wise, though very old man. He too, in turn, soon disagreed with the ministry, and resigned on the 14th of September.

SEVENTEENTH CHAPTER.

THE ROMAN REVOLUTION.—THE BEGINNING OF THE END.

HISTORY teaches that when unjust rebellion succeeds in overturning lawfully established governments, and in placing traitors in positions of power and authority, the spirit of destruction stalks unmolested throughout the land, sparing neither life nor property.

The City of Rome was no exception to this general rule. In order to swell their ranks, if not to increase their forces, the revolutionary leaders of the city gathered about them an unwholesome train of senseless and ignorant rabble, who, as long as the Pope enjoyed a shadow of power, had crawled in mock humility about his feet, but who now, in his hour of embarrassment, were becoming insolent, defiant, and vindictive. Moreover, the excitement attending the late elections, the inflammatory harangues of the political office-seekers, the insane cry of "liberty, equality, fraternity, and progress," the recent multiplied meetings, processions, and other festivities, had drawn many persons away from their daily avocations, thus augmenting, to an alarming degree, the army of idle vagrants upon the streets.

The inevitable consequence of this unsettled condition of the people, was a startling increase of crime of the darkest hues, but chiefly of atrocities directed against the property and persons of peaceably-disposed citizens.

A strenuous effort had now to be made in order to check, if possible, the force of this destructive torrent.

The Pope, finding that the malcontents of his Realm demanded half a dozen different ministers in the short

space of one month, and were incessantly and tumultuously clamoring for men of their own class, and against clerics, decided to appoint a layman as Chief Minister of State.

He accordingly entrusted the great seal of the ministerial office to Count Pellegrino Rossi, a man who possessed ability, decision, and strength. Rossi was an Italian by birth, an able and experienced lawyer, who had served for years as the representative of France at the Papal Court. In his earlier life he had showed signs of sympathizing with the Revolutionists. But the grace of God had led him back to the practice of his religion, and he was now a faithful and devoted son of the Church, and a firm friend of the Pope, whom, in the course of his diplomatic career, he had learned to love and esteem. Having been deprived of his office by the Revolution in France, he sought retirement, yet found time and opportunity to watch closely and study carefully the political situation of the States of the Church, and to furnish the Pontiff with many useful counsels and suggestions regarding the latter's mode of dealing with the insatiable and unreasonable demands of the malcontents.

Count Rossi, after several days of hesitation, accepted the position of Minister with much reluctance. But when he once grasped the reins of government, he resolved to re-establish law, order, peace, and prosperity in the land, or lose his life in the attempt. He had associated with him in the ministry, Cardinals Soglio and Vizzarelli, and four eminently respectable and experienced laymen. The plan proposed by these wise and moderate legislators was to establish a form of government which would afford to the people as much wholesome freedom as was consistent with the eternal principles of Christianity, and with the rights and privileges of a Priestly Kingdom, governed by the Head of the Universal Church.

Rossi began at once to reorganize all the civil depart-

ments of the Pontifical governments. Friends of law and order came to his aid with unprecedented sums of money. At once confidence began to prevail, business began to revive, and values to become fixed and certain.

He opened negotiations with Naples, Florence, and Turin, with the view of reducing to practice a plan proposed some time previous by the Pope, of forming an Italian Confederacy, with the Sovereign of Rome at its head as Honorary President. This confederation, while securing the unity of the Italian peninsula, and affording protection against foreign aggression, was to preserve intact the internal autonomy of each State, its individual sovereign rights and privileges. Whether the plan would have proved otherwise successful, it is certain that Piedmontese ambition frustrated it. Rossi held that the Pontificate of Rome constitutes the greatness and honor of all Italy, and that, if placed at the head of Italian unity, it would reflect still more credit upon the entire Peninsula, by sharing with it the respect and homage conferred by the Catholic world upon the Holy See.

Within the capital, the new minister established many salutary and much-needed reforms. He made the Radicals feel and understand that he was determined to permit no further intimidation of the Sovereign Pontiff. He placed severe restrictions on those irresponsible public meetings, which, during the past year, had become insulting to God and man, and even degenerated into sacrilegious orgies, in which the Church and her holiest institutions were reviled, mocked, and calumniated. The ex-monk, Gavazzi, he arrested and put into confinement for preaching rebellion. He also placed wise restrictions on the revolutionary journals, and augmented the police and military forces of the city. Honest people could now sleep peacefully in their beds at night, and attend to their legitimate business during the day. Everybody felt that the Revolution had at last found some one who was stronger than itself.

As a matter of course, he was repaid by the Revolutionists with the full measure of their hatred. So embittered were they at his efforts to maintain order, that at one of their secret gatherings they resolved to cut short his career by a speedy and violent death. He was to be assassinated on the 15th of November, the opening day of the Council, which had stood adjourned since the 17th of the preceding August. Their infamous plans were laid cautiously and carefully. On the evening preceding the day appointed for the assassination, the conspirators met together in the Theatre Capranica, where three of their number were chosen by lot to carry out the designs of the secret society by killing Rossi. Under the direction of a surgeon, these three unhappy creatures practiced, till late in the night, on a corpse brought in from a public hospital, the art of perpetrating speedy and certain murder; repeating their efforts on the dead body till they had learned the vital part, and acquired the proper stroke. "Rossi must be stabbed through the neck," was the order given by the leaders to their degraded followers.

The Count was forewarned of the danger awaiting him. On the morning of the fatal day, a woman called at his house, expressing an eager desire to make some important disclosures, very probably in regard to the Count's impending danger. He saw her alone, and the subject of the interview never transpired.

Countess Rossi, his wife, was impressed with a gloomy foreboding. Owing to the dreadful rumors which had been floating about for many days, regarding her husband's assassination, she was extremely distressed and anxious, and begged him to remain at home that morning. The Pope, too, whom the Count called upon in the forenoon of the fatal day, warned him, telling him he had reliable information that the conspirators were determined to slay him at the Cancelleria. Disregarding, or making light of the Pope's apprehensions, and of the fears of the

Countess, Rossi, relying upon his own vigilance and address, on the precautionary measures which he had taken, as well as upon his own personal bravery, felt confident of being able to thwart and overawe these people; who, in his estimation, were as cowardly as they were treacherous. Undismayed by any warning he went as usual to the Cancelleria, alighted from his carriage, and with a firm and decided step was about to ascend the steps of the building. But he had hardly reached the first step, when the conspirators crowded violently about him, threw him on the ground, and one of their number plunged a stiletto up to the hilt into the side of his neck. The others, who were eager for their share in the crime, raised a shout during the performance of the deed, and then crowding violently about the spot gave the assassin an opportunity to escape undetected. The thrust was fatal. Count Rossi was able to gasp "O my God," and then died. The attendants bore his bleeding corpse into the private room of Cardinal Gazzoli, close to the session chamber. When Pius the Ninth heard of this appalling tragedy, he was at first struck speechless, and then recovering his self-possession, said in tones of deep affliction: "Count Rossi has died a martyr's death; may his soul rest in peace." The Count's remains were interred in the Church of Saints Lawrence and Damasus, and a marble monument was placed over his grave, with a finely-executed bust of the victim, and with the inscription: "I undertook the defence of a sacred institution: God will have mercy on me."

This dark deed was the signal for letting loose the insane Furies of rebellion. The riotous mob celebrated the murder as though it were a deed of honorable heroism. That same evening, they carried the murderer's knife through the streets in dismal triumph, by the glare of torch-lights. So entirely devoid were they of every sentiment of decency and humanity that they did not spare the feelings even of the widow or family. With hellish shouts, and roaring out from their vile throats an

obscene song in praise of the atrocious murder, they passed by the home which they had that morning made desolate, striking terror to the heart of the grief-stricken widow and her solitary orphan child. The curtain was now ready to drop upon the last scene of the first act of the Roman Rebellion. The Council of State refused to take official cognizance of the murder of their President, treated the whole transaction with indifference, and, refusing to adjourn, continued their deliberations as if nothing had happened. Disgusted and horrified at the inhuman conduct of this body, the entire diplomatic corps of foreign ministers withdrew from the chamber in which the session was being held. The ministry deposited its portfolio in the hands of Pius the Ninth. The rebels were now complete masters of the field.

They lost no time in turning to account the power which they had obtained with such sanguinary violence. The "People's Association," a club numbering among its members the worst of the rebels, published a programme which was to be laid before the Pope on the next day. At the same time emissaries were dispatched to all the taverns and club-rooms, to secure the sympathy and support of the soldiers.

On the following day, by order of the "Honorable Deputies," the mob, headed by Galetti, who had arrived the day before with the latest instructions from Mazzini, marched to the Quirinal Palace, accompanied by the band of the Civic Guard, playing revolutionary airs. Pius the Ninth was surrounded by the foreign diplomatic ministers, who had gone early in the day to the palace, in order to render moral support to the threatened Pontiff. Except these, the Holy Father had now no defenders, save his faithful Swiss Guard, numbering only sixty, or, at most, seventy men. Abandoned by those who had sworn to defend him and his laws, he turned in fervent supplication to God, imploring forgiveness for his unfaithful public servants.

It was shortly after midday when the rebellious and treasonable deputation, with Galetti for their leader, arrived before the Holy Father's door, fully determined to thrust their ultimatum in the face of their sovereign. Cardinal Soglio, who met them on behalf of the Pope, received their papers, which, among other unreasonable demands, insisted upon the following: The immediate establishment of Italian nationality, and its promulgation to the world without delay; the calling of an assembly which was to frame and publish a constitution; a declaration of war against Austria: an exclusively lay ministry of a radical, communistic complexion: a complete surrender into their blood-stained hands of the property and lives of their fellow-citizens. The Sovereign Pontiff very properly declined to hold any personal communication with persons who had fraternized with the assassins of Rossi, even though they were not themselves directly implicated. He sent them word that he would consider their demands, and that meanwhile Galetti was to form a new cabinet.

This man announced from a balcony to the assembled throngs the reply of the Pope. But the impatient crowd, already excited beyond measure, received the communication with every sign of disappointment and ill-temper, and clamored for immediate action to be taken on their absurd programme. Again the Pope replied that, as sovereign, king, and ruler in his own dominions, he would not permit any measure to be wrung from him by force. The populace were now worked into a state of diabolical fury, and became extremely tumultuous, with an occasional cry of "Down with the Pope!" "Long live the republic!" The agents of Mazzini and Garibaldi, not finding events moving quickly enough to suit their plans, now called upon the mob to storm the doors of the Pope's Palace. The brave Swiss Guard anticipated their intentions, and fastened all the entrances; whereupon the rebels set fire to the building, and discharged several

shots through the windows. The fire was extinguished after some difficulty, but several of the inmates were struck by the bullets of the assailants, and Monsignor Palma, the Pope's secretary, was killed. It now became painfully evident that the Swiss Guard could not hold out much longer against the superior forces of the rebels; for a cannon had been brought and pointed against the main door of the Palace. Loud threats were made against the Pope, and even an effort to get possession of his person was attempted. At last, yielding to the admonitions of the foreign ministers, Pius the Ninth announced that he would accept the proposed ministerial list, and that the chambers might legislate on the other questions. Galetti published the Pope's decision to the assembled rabble, who then dispersed with a shout of triumph. At the same time the Holy Father declared solemnly to the foreign ministers that he had made these concessions unwillingly, and under constraint; not because he held these forced measures to be just and proper, but because he wished, even at this cost, to prevent bloodshed on his account. He also requested them to inform their respective governments that he took no part in the new administration, had no sympathy with it, would keep aloof from it, and that he expressly claimed and reserved all the prerogatives of his crown, apparently wrested from him by the proceedings of that eventful day. He then repaired to his private chapel, as he had frequently done in the course of the day, and besought the Saviour of mankind that he would save his faithless subjects from the most heinous of all crimes, the murder of the Father of all the faithful.

The question now was, What is to be done? The rebels reduced their triumph to speedy practice. They disarmed the faithful Swiss Guard, and filled the Holy Father's home with soldiers from the ranks of the disloyal Civic Guard, and surrounded the Pope himself by detectives. He himself was to be deposed on the 27th of November, and carried off to the Lateran. No one

felt sure but that still another horrible murder would be added to that of Count Rossi. Hence, his few remaining friends and the foreign ministers begged him to save his life by flight. His unwillingness to yield to their pressing entreaties was all at once overcome by a remarkable incident.

On the 21st of November, he received a letter from Monseigneur Chatrousse, Bishop of Valence, in France, who wrote to the Holy Father, saying that he had in his possession a little silver case, which Pius the Sixth had carried about him during his exile, for the purpose of keeping the Blessed Sacrament as a solace in his afflictions; that he would be happy to have it conveyed to his Holiness as a memorial of one of his saintly predecessors. He expressed the hope that the little silver case would never do a similar duty, yet that he wished it to be owned by the heir of the name, of the diocese, of the virtues, of the courage, and perhaps of the trials of Pius the Sixth. In this incident, the Holy Father recognized the finger of God, marking out to him in the hour of his perplexity the course to be pursued. He now decided to leave Rome, and the 24th of November was fixed as the day of his secret departure. Count Von Spaur, the intrepid Bavarian minister, and the Duke of Harcourt, the French minister, took all precautionary measures to make the Pontiff's departure secure, secret, and successful. Von Spaur eagerly accepted the high trust of conveying him to a place of safety.

In the forenoon of the 24th of November, the day on which he was to leave Rome, Pius the Ninth received for the last time the new ministry, who called upon him with the demand that he would sanction and confirm their proceedings of the day before. He declined, and warned Minister Muzzarelli, a hypocrite in the garb of a prelate, to enter into himself before it should be too late to repent of his evil ways. About five o'clock that same evening, the French minister came in state to the Quirinal Palace,

and asked to be permitted to see the Pope on important State affairs. On being admitted to the Pope's apartments he urged him to leave the city at once. The Holy Father, mingling tears with prayers, laid aside his robes of office, put on a priest's cassock, and, accompanied with one attendant, left the room by a secret passage. The Count, taking up a newspaper, continued to read aloud, as if for the entertainment of the Pope, so that the detectives stationed outside the doors supposed the Holy Father to be still in the apartment. Near eight o'clock, knowing that the Papal fugitive must now be at a safe distance, the Count ceased to read, and on leaving the palace warned the sentinels not to disturb the Holy Father, for he needed rest.

Meanwhile the Pope, accompanied by his faithful Filippani, had passed out by a private door, through the long corridor of the Swiss Guard, and into one of the outer courts. The key of one of the doors could not be found, and for a few anxious moments it seemed as if the fugitives would have to return. But the difficulty was overcome by forcing the lock, and one minute later, the agitated Pontiff, assisted by his faithful attendant, stepped into a carriage, which rolled rapidly off towards the church of Sts. Marcellino and Pietro. The city was still in a state of extreme agitation. Every corner was guarded by detectives of the Revolutionists. No ecclesiastic could appear on the streets without risk of being stopped, questioned, and abused as a Jesuit in disguise. No precaution which could quiet suspicion was omitted by the illustrious fugitive. The carriage halted before the church of Sts. Marcellino and Pietro, where, in the shadow of the ancient building, Count Von Spaur, armed to the teeth, was waiting with a traveling-coach, into which he hurried the agitated Pontiff. At St. John's gate they met the guard. "Halt! Who goes there?" cried the vigilant sentry. "The minister of the King of Bavaria and his family physician," replied Von Spaur.

"What direction do you travel?" "To Albano." "Pass." Of course the Count merely wished to put the sentry on the wrong track in case of pursuit, for once safely beyond the walls of Rome, the carriage left the road to Albano, and rolled rapidly off toward the Neapolitan frontier. Near Ariccia the first halt was made to change horses. Here, according to previous agreement, they met the Countess Von Spaur, who had been waiting in the greatest agitation and anxiety. She was seated in their own private carriage, to which six good horses were already harnessed. But her dismay and terror became almost uncontrollable as some half dozen soldiers, whose curiosity or suspicion had been awakened at sight of the coaches, surrounded her husband and the Holy Father, saying that they would accompany the party. With true female tact and ingenuity the Countess addressed the Pope sharply as Dr. Allertz, the name of the family physician, chiding him for keeping her waiting so long, and tartly reminding him that she could not much longer stand the chill of the night air, as he himself ought to know. Then, bidding him hurry into the carriage, she ordered the driver to go on. It required a very great effort on the part of the Countess to attempt this ruse, and to thus speak to the Holy Father. Afterward, when all were safely seated, and the coach had passed out into the open country, she burst into a flood of tears at the thought of the mournful circumstances which had made such a course of action necessary.

In the coach were seated, besides herself and the Holy Father, the Rev. Sebastian Liebel, the family chaplain, and her son Maximilian. The Count took his place on the box, beside the coachman. As the carriage, drawn by six good horses, sped rapidly along the road, in the stillness of a beautiful night, the Holy Father, who was the most composed of the party, consoled the Countess, who could hardly restrain her tears for a single moment. At times he would pray in an undertone, reciting a psalm or

two, or a portion of the rosary, with the priest. At last, toward three o'clock in the morning, overcome by fatigue, excitement, and depression, the Holy Father dropped into a quiet slumber.

It was near six o'clock, and day was just breaking, as the party reached a small and secluded village on the confines of Naples. The Pope now found himself in a foreign country, and all recited together the Te Deum. The Holy Father was safe.

At a short distance beyond the Custom-house station of Fondi, which, owing to the privileges of the Bavarian minister, the party were permitted to pass without much delay, they met Cardinal Antonelli and Gonzales d'Arnao, secretary of the Spanish legation; who as a necessary precaution, and to facilitate the escape, had left Rome a day earlier than the Pope. The Cardinal, arrayed in his civilian dress, with a large red muffler about his neck, looked so droll and disconcerted, that the Holy Father could not restrain a smile in the midst of all his trouble.

At half-past nine in the forenoon, the carriage halted in the suburbs of Gaeta. The whole party alighted, entered the sitting-room of the hotel, where they were glad to find waiting for them, Count Louis Mastai, the Pope's nephew. The Pope waited to take some slight refreshment, and then wrote a letter for King Ferdinand of Naples, which Count Von Spaur insisted on presenting to the King in person. Count d'Arnao, for reasons of prudence, exchanged passports with Count Von Spaur, and undertook the duty of accompanying the Pope to the garrison town of Gaeta.

Arriving at the town, the party were called upon to show their passports, and the guards intimated that they should without any unnecessary delay present themselves before the commander of the garrison. This dignitary, whose name was Gross, a sturdy son of German Switzerland, a brave swordsman, a soldier in word, deed, and manner,

plain and blunt, took the matter rather gruffly, when, in the course of the day, in an interview with the Spanish Count and the Roman Cardinal, he addressed them in the German language, without, of course, getting any reply; neither gentleman having the slightest knowledge of that vigorous tongue. The secretary of the Spanish legation having exchanged papers with the Bavarian minister, Von Spaur, had necessarily to travel under the latter's German name, and found himself exceedingly embarrassed on meeting, so unexpectedly in these parts, an official speaking the German language. The sturdy commander, suspecting some deception, was very much inclined to place the two of them under arrest as spies, as well as the Pope himself, who had retired to a small tavern, the only one in the town. However, he contented himself with keeping a close watch upon the movements of this strange party, till some better opportunity should arrive for satisfying himself who they were, whence they came, and what they wanted. He was soon fully informed.

About one o'clock in the afternoon, he was quietly seated in the little tavern, sipping his chocolate, when an officer rushed breathless into the apartment, and announced that a government vessel, bringing the whole royal family, was already in the harbor. The sturdy commander of the place was struck dumb with surprise, though the thought flashed upon his mind that the King's sudden advent might be in some way connected with these mysterious strangers. But who were they? And what could have brought the King to Gaeta without a moment's warning?

Meanwhile Count Von Spaur had sped on his way to the City of Naples, where he arrived in the night between the 25th and 26th of November. He was at once introduced to the presence of King Ferdinand, made known the object of his untimely visit, handed him the Pope's letter, and awaited the King's pleasure. The startling

news brought by Von Spaur awakened in the heart of Ferdinand feelings of mingled grief and satisfaction; grief at the Holy Father's trouble, pleasure at being able to afford him hospitality and protection. The Pope had intimated in his letter that he was ready to leave the King's dominions, should his presence prove to be a cause of disturbance among the subjects of the realm. This suggestion was not to be listened to. The King at once informed the Queen, and at 6 o'clock in the morning, the royal family had already embarked on the steamer Tancred, which was accompanied by two other vessels with ladies and gentlemen of the court, all bound for Gaeta. Meanwhile the Duke of Harcourt had preceded them on a French war-vessel.

Commander Gross, in a state of profound astonishment and perplexity, hurried off to salute his Sovereign. His astonishment was augmented, if possible, on being asked by the King: "Where is the Holy Father?" "The Holy Father, sire! the Pope, in my garrison! Impossible," replied the bewildered Gross, "your Majesty is in pleasant humor to-day."

King Ferdinand went with all speed to the little tavern to salute his supreme guest, whom he conducted immediately to the castle, where the whole royal family had just arrived and were in waiting at the door. As the saintly exile entered, the Queen, with her children and several gentlemen and ladies of the court, fell upon their knees to receive his blessing. The whole party were in tears, so solemn and impressive was this singular meeting with the Vicar of Christ. Ferdinand placed the castle at the disposition of his guest, and, together with the Queen, took every precaution to make him comfortable; also assuring him that the whole kingdom of Naples was at his command.

Offers of hospitality had been extended to Pius by France, Bavaria, Prussia and even England; the respective rulers of these countries having, through their rep-

resentatives at the Papal Court invited him to their capitals, in case he should deem it advisable to fly from the rabble of the streets of Rome. But the invitations of his present royal hosts were so heartfelt and pressing, that he decided to remain in Gaeta. It was near his own frontier. Many reasons, political and otherwise, really forbade his journeying any further.

Where Peter is, there is the Church. The small and insignificant town of Gaeta became, by the presence of the Supreme Pontiff, the centre of the Catholic world. *Ubi Petrus, ibi ecclesia.*

EIGHTEENTH CHAPTER.

END OF THE ROMAN REVOLUTION.—THE POPE IN GAETA.

THE stratagem of the Duke of Harcourt was so successful that the Pope's departure from the Quirinal was not known, nor even suspected, till the following morning. At the usual hour, a chamberlain entered the Papal apartments. The ante-chamber was beginning to fill with persons who had business with the Pontiff. The news of the Pope's absence was first communicated to the guards, then to the persons waiting in the ante-chamber. In an instant the information was passed from the galleries to the streets, and the whole Capital was in commotion. The Pope was gone, and no regency had been appointed. He had taken the great seal with him. The city was without a government, or a protector. Upon the well-disposed citizens, the news of his flight had a most alarming and depressing effect. Rome without the Holy Father must assuredly become a prey to the merciless rebels, a very pandemonium of disorder. What respect for laws or property was likely to be found among a rabble suddenly emancipated from the restraints of government, from a populace who had for months shown a strong disposition to turbulence and rapine? The fears of the quiet respectable citizens were not without foundation. All those evil passions which it is the office of government to restrain, and which the best governments restrain but imperfectly, were on a sudden emancipated from control; avarice, licentiousness, revenge, the hatred of class for class, the insatiable desire for power, ran riot at once. Measures were instantly taken to send messengers after the Pope, to beg of him to return. He justly and prudently refused to jeopardize his

life amid the excited throngs of an ungrateful and insensate populace.

After several attempts made to induce his return had failed, and when it became known, that from his exile in Gaeta, he had dissolved the ministry, declared the Council of State closed, and had appealed to the great Catholic Powers of Europe to aid in reinstating him in his lawful dominions, and in re-establishing the priestly kingdom of Christendom, the leaders of the rebellion at home pretended to be perfectly justified in any illegal steps they might see fit to take. Deeming themselves now unfettered of wing, they determined to soar to any height of absurdity and boldness. The rebellious ministry, refusing to be dissolved by the orders from Gaeta, formed what they called a Supreme Junta of public safety, which forthwith called upon the people throughout the Provinces to elect their representatives, and to send them to Rome, in order to deliberate what was to be the action of the nation in this very exceptional emergency. But as these proceedings, as well as the attempt to institute a constituent assembly, was clearly an assumption that the Pope's Sovereignty was extinct, he issued a vigorous protest in a circular, dated December 17th, 1848, in which he asserted all his prerogatives as King and Pontiff over the rebellious States of the Papacy.

On the 5th of February, 1849, the constituent assembly, to the number of two hundred, though formally excommunicated by the Holy Father, hypocritically assisted at a solemn high mass celebrated in the Church of Ara Cœli by an unhappy and undutiful monk of their own ilk. The solemn service at the church, said they, was "a requiem for the dead Papacy." The American minister, the only foreign dignitary who preferred to remain in Rome, instead of joining the Pope at Gaeta, had the bad taste to assist at this sacrilegious mass. The assembly adjourned from the church to the Capitol. The Roman republic must now be begotten.

After a deliberation of four days, for the most part frittered away in organizing the Assembly, that body, at one o'clock on the morning of the 9th of February, 1849, inaugurated the Roman Republic.

A band of noisy rabble, under the direction of Ciceruacchio, had been waiting until one o'clock in the morning for the close of these deliberations. When the result was made known they were ordered to go through the different streets proclaiming the fact, and shouting, "Long live the republic." Stopping at every church, they waked up the sexton, and ordered him, under pain of death, to ring his bell. In less than one hour, that is, about two o'clock, all the bells in the whole City of Churches were pealing furiously, and the frightened sextons, not knowing how long they were to ring, continued with the fear of death before their minds, to pull their bell-ropes until compelled to desist by sheer exhaustion. The next morning, before the cold perspiration, produced by the terror of the night, was yet dry on the foreheads of the people of Rome, a pompous announcement appeared in the public journals, that the Republic had been proclaimed at midnight, amid the jubilation of the Roman people.

From this time, the Revolutionists had the entire and unresisted ascendency. From this time, therefore, until the entry of the French, the world had an opportunity of studying their spirit. They now unmasked themselves to the people. There was no further pretence of loyalty to the Pope, respect for piety, or zeal for the Catholic religion. From what they did during that period, it may be seen who and what these people were.

All the old taxes were suffered to remain, and new ones were imposed. On the 25th of February, 1849, the Assembly enacted a law to the effect that a forced loan should be raised from the wealthy families and rich capitalists, to be paid in three instalments: one within twenty days, another in July, and a third in October.

The amount of this loan and the persons destined to pay it were designated by an assessing committee, from whose decision there was no appeal. Shortly after this, an order was issued compelling all owners of their own houses and other real estate to pay their taxes one year in advance, and that, too, in silver or gold, and at a time when these metals had almost entirely disappeared from circulation.

On the 19th of April, the Executive Committee sent orders to the provincial governors to procure, in exchange for government scrip, all the gold and silver they could find, by giving ten per cent. premium on it. It was remarked at the time, in that spirit of satire so peculiar to the Romans, that the politicians could afford to give, not only ten, but fifty, or even ninety-five per cent., since the dollar of government scrip was only worth the paper on which it was printed, or the cost of engraving. On the 26th of April, the Triumvirate, finding the exchange of gold and silver for government scrip a speculation not at all palatable to the people, issued a circular inviting very affectionately all the patriotic citizens to bring in their gold and silver to the government mints, and not to wait until the government should be obliged to use severe measures. As no one responded to this call, an order was issued on the 2d of May, requiring all silver and gold of private individuals to be delivered over to the mint, and appointing a committee to make diligent search that none was left behind in any house. This had the desired effect. People of wealth hastened to comply with the government order. For they well knew from experience, short though it was, that if a committee of these politicians were to ransack their houses, they would rob them from cellar to garret. In this way the so-called Republic treated the property of private citizens. But its chief war was against the property of the Church, consisting of vestments, chalices, temples, altars, and the like, things directly consecrated

to the service of God. But it was on this wealth, though consecrated to God, that the so-called Republicans cast their longing eyes.

When the republic was full four days old, a law was passed on February 13th to provide for the efficacy of their anticipated robberies. Fearing what had actually occurred, and was occurring daily, that the administrators of ecclesiastical property would deposit their valuables with some secular friends, the politicians passed a law declaring null and void every conveyance or alienation of any kind of goods belonging to any religious house, and ordering the Minister of Finance to provide measures to prevent any precious articles from being carried out of the houses or churches.

On the 21st of February, the republic being then twelve days old, the maxim was proclaimed as a law: "All ecclesiastical property of the Roman States is the property of the republic."

On the 22d of February, all deposits of money, whether in public banks or in private hands, were declared by law to belong to the government, "considering its urgent need of money. Holders of deposits are therefore notified not to pay them to the depositors, but to the public treasury," and the clause was added that even though a banker should show a receipt proving him to have yielded back the deposit to its owner, he would be compelled to pay it over again to the government.

On the 24th of February, a decree of the Assembly was proclaimed, requiring all the bells of the various churches, except the three basilicas and the parish churches, to be taken down from the steeples and to be cast into cannon.

On the 12th of March, a decree was issued ordering the Minister of Finance to take possession of all the property belonging to hospitals, orphan asylums, and other public charitable establishments.

On the 14th of March, every donation to a church and

every property purchased by any ecclesiastical body were declared illegal and null.

On the 27th of May, a decree of the Triumvirate imposed an exaction on the holy shrine of Loretto. This house is believed to be the very house in which our Saviour dwelt at Nazareth. Immense concourses of pilgrims for centuries have flocked to visit it, and rarely did they fail to leave some offering for the altar. There might be seen hanging trophies of the Blessed Mother of God, all kinds of gifts, the swords of warriors, the diadems of kings and queens, the diamonds of ladies of wealth. It was by the sale of these articles, consecrated to God by pious souls, that thirty thousand dollars were to be raised to enrich hungry politicians.

To such an extent was the confiscation of property carried that, whenever an owner had any claim upon foreign protection, he immediately placed his possessions under that flag. So the Spanish flag waved over the stores of Spanish merchants in various parts of the city; the Russian banner shielded the artists and the traders of the north of Europe; the Lilies of France were seen streaming over the French academy, the artists' school, and over the convents of French nuns; the arms of England hung from almost every window in the Via Condotti. There were the Swedish, the Norwegian, the Bavarian, the Swiss flags shielding the property of subjects of their respective States. Even the Stars and Stripes might be seen streaming above many houses occupied by American artists, bankers, and tourists. Last of all there were two monasteries of Armenian monks placed under the Moslem ensign—the crescent of the Sultan of Constantinople. It was a strange sight to see in the centre of Christendom, in the heart of the city whence had issued the influence which had scattered the Moslem power; the crescent protecting against men who called themselves Christians, the followers of the Cross; the symbol of undying hate to the disciples of Christ,

hung out as a warning that Christians were under Turkish protection, and should, in the city of Christian unity, be unmolested.

It may be thought that, whatever the robbing propensities of the Roman politicians of '48, they at least respected liberty of opinion, and allowed people to talk as they pleased, to advocate what opinions they saw proper. But such was not the case. No liberty of opinion was allowed under the Republic. Reference is not now had to the previous tyranny of the mob, who had a dagger ready for every man presuming to be independent; nor to the men who murdered Ximenes for beginning to retrograde in his paper; nor to those who threatened with anonymous letters the editor of "The Constitutional," until he had to abandon his editorial chair; nor to those who mobbed printing-houses for publishing the letters of the Pope; these were the doings of private tyranny, for which the anarchical government was only indirectly responsible. The Junta of public safety was established permanently, and multitudes of men were thrown into prison, without trial by judge or jury, for having found fault with the insane measures adopted by these so-called Republicans.

Then they discovered that Rome had too many churches and cloisters; they must needs drive out into the world the aged and helpless inmates of the latter, and convert the temples of God into theatres and club-rooms. To crown their iniquities, these people dared to invade the tabernacle on the altar, take out the Most Blessed Sacrament and trample it under their feet, and then melted down the sacred vessels. Prostitution stalked abroad on the streets.

But Mazzini was in Rome. Under pretence of having been elected by nine thousand votes, he came in triumph to the Eternal City on the 6th of March, and took a seat of honor, which had been prepared for him in the so-called Constitutional Assembly. He now had ocular

evidence of how well the seed sown by his own industrious hand had shot up into the ear, and become ripe for the harvest. His creatures soon allowed him to reap the unwholesome fruit. On the 29th of March, 1849, he was named one of the three who were to be placed at the head of the new government. His colleagues were Saffi and Armellini. Under this man's iron rule, the climax of injustice was capped. Ecclesiastical corporations and religious orders were pronounced illegal, disqualified from inheriting or holding property, and all church property was declared to be the property of the new politicians.

Meanwhile the Pope was not idle. He could not look with indifference and inaction upon these lawless proceedings without uttering a word of warning or of protest. As already seen, he had, in his public proclamation, condemned the so-called illegal and unconstitutional republic, and excommunicated its leaders. The hand of an outraged God was plainly visible in the subsequent fate of most of these unfortunate men. To mention only a few of the most striking cases in which the mockers and blasphemers of Divinity met with chastisement from Heaven, even in this world: The lawyer who framed the decree of the "Constituents" died from an instantaneous stroke of apoplexy. An officer of the so-called Roman Legion who, sneering at the excommunication, placed his hand in derision on his head in search of God's curse, fell that same day from his horse and fractured his skull. A young man, who entered a saloon and called for a cup of coffee "sweetened with excommunication," fell dead in the act of raising the cup to his blasphemous lips. Another instance in Orvieto was still more dreadful: A wretched and degraded member of a religious order, who had been silenced by his superiors, dared to mount the pulpit and speak in violent terms of derision against the Pope. He paid the penalty of his sacrilege by losing his life; for, as he was descending from the pulpit, he fell dead upon the steps of the altar.

These well-known occurrences spoke volumes of warning, and had a marked effect upon the terrified people. But wordy casuists endeavored, by an absurd piece of sophistry, to counteract the effect, pretending to argue, with hypocritical eloquence, that the Papal excommunication was null and void, because, forsooth, the Pope had abused his spiritual power in the hope of maintaining his temporal possessions. Such was the reasoning of the self-same men who but six months previous had importuned the Holy Father to excommunicate the Austrians, because they had presumed to invade the sacred soil of Italy. As events follow, it will be seen how those of the rebels who were spared by heaven directly, were eventually overtaken by the strong arm of the civil power.

The Pope was now temporarily settled at Gaeta; there too were the Papacy and the Church, for wherever the Pope is, there too is the centre of unity and authority. During his exile in this small and hitherto insignificant town of the kingdom of Naples, the lofty position occupied by Pius the Ninth in the estimation of both rulers and peoples, was made brilliantly manifest to the whole world. On the one side the so-called Republic of Rome did not succeed in obtaining the recognition of any great power. Even France, which was then contemplating the establishment of a republican form of government for itself, refused to soil its hands by touching the disgraceful cabal at Rome. Tuscany alone, then in the hands of a similar class of demagogues, and enjoying its disgraceful and short-lived republic, together with the rebellious outlaws of Palermo, recognized their sister republic at Rome. On the other hand, all the great and respectable Powers of Europe recognized Pius IX; their representatives removing at once to Gaeta, and losing no time in presenting to the Pope, in the name of their respective governments, their sympathy and regret at the unhappy condition in which he was placed. The American minister remained in Rome.

At that time there prevailed in the hearts of public men sentiments of right and justice, which twenty years later seem to have become extinct. France, Spain, and Austria made offers to the Pope of armed intervention, to aid him in recovering his personal rights and liberty, and his lawful temporal possessions.

While sojourning in Gaeta, Pius IX laid the foundations of one of those two great measures, which, as articles of faith, are sufficient to give him a place among the grandest and holiest of the Popes of the Church. It was here that he set on foot the preliminary preparations for the definition of the Immaculate Conception of the Blessed Virgin Mother of God, an act which some years later, in 1854, filled with unbounded joy the hearts of the Catholic world.

On the 2d of February, 1849, he addressed to the bishops of the Church, a circular, in which, after calling their attention to the many well-known and dearly cherished sentiments of bishops and Popes on this subject, he notified them that he had established a special congregation to consider this subject, and requested the bishops to lend their aid and co-operation. This appeal of the Pope met with a hearty response from all, and awakened a thrill of delight in the hearts of those who loved and honored the Virgin Mother of the Redeemer. It prepared the way for one of the grandest triumphs of Mary Immaculate.

The Catholics of the entire world, who from the hour of his election had looked with admiring gaze upon the magnanimous Pontiff, stirred themselves in these days of his adversity to make an open and sincere profession of their continued love, sympathy, and loyalty. Associations were formed everywhere. Meetings were held, in which resolutions were unanimously adopted, and addresses drawn up, all protesting vigorously and decisively against the action of the revolutionists, and professing loyalty and obedience to the afflicted Head of the Church.

Both clergy and laity were outspoken in declaring their firm belief and conviction in the necessity of maintaining the temporal power of the Pope, and in signifying to the great rulers of the world that it became their duty to interfere in behalf of the Father of the universal Church.

At last the much needed assistance was about to reach the exiled Pontiff. After many delays and obstacles, the French government, at whose head Louis Napoleon then stood, resolved, in obedience to the expressed wishes of the National Assembly, to interpose in behalf of the Pontiff, even with armed intervention if necessary. On the 25th of April, 1849, the French General Oudinot, at the head of an armed expedition, landed in the port of Civita Vecchia. This town surrendered without resistance, and the French general after a few days marched toward Rome, arriving before its walls on the 30th of the same month, without having met with any determined opposition. But here a spectacle presented itself which shows to what a low degree of fanaticism the Roman people had been plunged by the efforts of Mazzini, and of the now famous and popular Garibaldi, with their aiders and abettors. In the act of enslaving themselves, the misguided people deceived themselves into the belief that they were emancipating their country.

The gates of the city were closed and securely barricaded, the walls were mounted with guns, every person capable of bearing arms was in position on the fortifications, ready to die under the crimson banner of red republicanism, rather than yield to the invader. The foreign conspirators had infused into the inhabitants of the city an enthusiastic disregard for life or death, by falsely demonstrating the probability of a successful defence, and by picturing to them the imaginary cruelties with which they would be chastised by the Pope, should he ever be permitted to return to Rome as their ruler. Garibaldi was commander of the troops. These

were composed, partly of persons misled and inveigled by the aforementioned pretences, partly of others who were frightened into the service, but principally of reckless adventurers, foreigners who were mostly fugitives from justice, and who had nothing to lose and everything to gain by subverting law and order. On the 30th of April, General Picard, underestimating the strength of the enemy, made an attempt to storm and capture the gate of Saint Pancratius. He was repulsed by the Garibaldians, and left several hundred men dead on the field. It now became clear to the French, who, having met with no resistance in the beginning, and had hence proceeded without necessary caution and decision, that they would be compelled to open a regular siege against Rome, with a full appliance of all their resources.

Louis Napoleon, who knew that, by professing a desire to protect the Pope and his dominions, he would gain the suffrages of the French clergy in his efforts to become President of the Republic, sought to turn to his own account and advantage the devotion of France to the Holy See. The restoration of the Pope, exclusively by French influence and French arms, was to form a pretext for further French interference with the Papacy. It is well known how successful the French President, afterward Emperor, was in his designs upon Rome, and what a role he played in regard to the Pope twenty-two years later, when he abandoned him to his enemies.

On the 4th of June, the regular siege of Rome was begun by the French, aided by the accession of twenty thousand newly arrived troops. Meanwhile General Cordova was encamped with the Spanish troops in Terracina on the south, near the confines of Naples, while fifteen hundred Austrian soldiers were ready to advance from the north.

In the city itself, the infuriated rabble were making sad havoc with life and property, directing most of their iniquitous energy against the clergy, from whom they

expected the chief opposition. In a convent of Cistercian monks, dedicated to the Holy Cross, the civic troops and Legionaries, the latter composed of a mixture of outcasts from every country under the sun, rushed upon three laymen, whom they supposed to be priests, slew them, and dragged their still warm and palpitating bodies through the streets. In the convent of St. Calixtus, beyond the Tiber, on the Janiculan hill, one of the most violent Revolutionists, formerly a custom-house officer, named Zambianchi, ordered a Dominican priest, Sghirla by name, to be beheaded on the spot, simply because he attempted to leave the city. He imprisoned several other clergymen, whom a few days after he put to death. According to Marzotti, the bodies of ninety priests, who had been murdered during the year 1849, were discovered in the cellars of the convent of St. Calixtus after the return of the Holy Father.

Three countrymen were stabbed to death on the bridge at the Castle of St. Angelo, and their bodies thrown into the Tiber, before the eyes of Garibaldi, and amid the cries: "They are Jesuits; away with them." The leaders in all this iniquity, instead of making any attempt to bring the culprits to justice, looked on at all their procedings with cool indifference. Their power and authority seemed to be of no other avail save that of inflaming the worst passions of the human heart.

Similar outrages were perpetrated with impunity in the rural districts and the other towns and provinces, which were under the sway of the triumvirate of Mazzini, Garibaldi, and Avezzana, who was now Minister of War.

On the 12th of June, the blockade of Rome by the besiegers was complete, and on the 1st of July negotiations were opened with the French general, who demanded a capitulation.

This finally took place on the 3d of July at three o'clock in the afternoon. The French troops entered Rome amid the imprecations and muttered threats of the rab-

ble, but greeted by the welcomes, the blessings and thanks of the better portion of the inhabitants. Mazzini, Ciceru-

CARDINAL ANTONELLI.

acchio and all the men of grand words and small deeds sought safety in flight. Even Garibaldi retired precipitately with his legions.

To the seven weary and dismal months of the so-called freedom of Rome, succeeded a period of reaction.

The French at once placed a wholesome restraint on the public press, and restricted the privilege of public meetings. The National Assembly had dissolved itself. The Roman rebellion lay prostrate in the dust. Rome was once more open to receive the Pope.

What was the conduct of Pius the Ninth at this juncture? In order to understand and appreciate his manner of proceeding it is necessary to glance at the true condition of affairs. The rebellion which had made the Pope's flight necessary had been put down by foreign armed intervention, and he wished now to act with the utmost gentleness. Like Austria and Tuscany, he might have established a rigorous military court, or like Napoleon a few years later in France, he might have thrown the rebels into dungeons by the hundreds. He did neither. Like a true father and a generous ruler, he pursued a policy of mercy and forgiveness.

On the 1st of August, he established a provisional government, consisting of persons well known for their clemency; namely Cardinals Della Genga, Vannicelli, Casoni and Altieri; with Cardinal Antonelli as Minister of Foreign Affairs. He then formed two council chambers for the enactment of laws and the control of the finance department, re-established the local governments of the several provinces, and appointed a commission to take measures for the restoration of the courts of justice. Other commissions were also named to look after the religious and other corporations, as well as private individuals who had suffered losses during the rebellion.

To crown all these acts of justice and wisdom, and to prove his fatherly affection for his subjects, he published a decree of amnesty, by virtue of which all who were not leaders, perjurers or common criminals, were freed from every penalty due to the share which they had taken in the late insurrection.

To the system of so-called liberal government as recommended by Louis Napoleon, the Pope, of course, could not consent. He had, in all sincerity and honesty, made the attempt, and his kind efforts had been rewarded by base and malicious ingratitude. Professional disturbers had made use of the freedom granted to them, to raise seditions among his subjects. A strict curb must necessarily be held for the future upon such dangerous members of society.

The Pope would not consent to return to Rome, till he extorted, from the discomfited French President, a guaranty that all undue influence on his part would be discontinued, and that no further requests, suggestions, or demands relative to the administration of Roman affairs, be attempted for the future.

When, therefore, after the capture of Rome, General Niel, afterwards Field Marshal and French Secretary of War, presented the keys of the Eternal City to the Holy Father, he refused to take any action further than to return his heartfelt thanks to the General, to his officers and soldiers and to the French people. Napoleon's name was not mentioned.

As yet, the Pontiff could not think of entering Rome, though he was waited upon by several delegations from his people, begging him to return to their midst.

He remained in Gaeta till the 4th of September, 1849, making occasional excursions to Naples and other points of interest. Wherever he went, he was made the recipient of an unbounded welcome, and was distinguished for his generosity and affability. He lived for no other purpose but to discharge his duties as Pope — regulating the church affairs of the whole world with the same promptness and care as if he were seated in the chair of Peter, instead of dwelling in banishment. To the King of Naples he frequently testified in munificent manner his esteem and gratitude. The royal family continued to treat him with unbounded kindness, and en-

deavored to render his stay in their kingdom as pleasant and happy as possible. On Holy Thursday of that year, he administered to the third eldest son of the king, Count Caserta, the Holy Sacrament of Confirmation, and to the entire family the Sacrament of the Blessed Eucharist. Good Friday, Holy Saturday, and Easter Sunday were celebrated in Gaeta with unusual magnificence, and with much piety and devotion. The divine services were attended by the royal family of Naples, who lost no opportunity to come to Gaeta, in order to honor their illustrious guest. They had often invited him to visit their royal city of Naples, and Pius felt that he could not refuse any longer to accede to their pressing invitations; so on the 6th of September he went to Naples, where he was greeted by the welcomes of the entire population. He took up his abode in Portici, a beautiful suburb of the capital.

He continued his residence here seven months. During all this time, the requests and petitions from Rome urging the Holy Father to return, became more and more overwhelming in number and enthusiasm. He decided to yield to these solicitations, and designated the 7th of April, 1850, which was the first Sunday after Easter, as the day of his departure for home.

NINETEENTH CHAPTER.

PIUS THE NINTH IN ROME.

ON the 4th of April, the Pope left Portici. King Ferdinand, of Naples, with all his court, accompanied him to the frontiers of the Papal States. All along the route the returning Pontiff was greeted by all classes with demonstrations of joy and welcome. Triumphal arches spanned the roads; deputations waited on him in every town and village, tendering him their respect, obedience, and love. Troops of white-robed girls presented him with bouquets, and strewed flowers along his path. At last, on the 12th of April, at four in the afternoon, the Pontiff entered the gates of Rome. Here he met with a reception, the splendor of which defies description. The whole population was in the streets; gaily-uniformed soldiers lined the carriage-ways. The decorations in the streets, and on the house-fronts and balconies, surpassed in taste and beauty all the gorgeous spectacles which Radicalism, in the first days of its existence, in 1846, had ever displayed or conceived.

But the most gratifying and significant feature of the ovation was the happy disposition of mind and temper shown by the Roman people, whose hearts fairly throbbed with joy at beholding their exiled King and Father once more at home. He himself, though proud and happy beyond measure, was unbounded in his charity to others, and found time to think of the poor. That they too might rejoice and be glad on this festive occasion, he distributed among them one hundred and fifty thousand francs. After receiving the congratulations of the foreign diplomatic body, and of the chief dignitaries of the

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Church, he repaired to the venerable church of St. John Lateran, to make his first visit to the Blessed Sacrament. He believed that to the Holy of Holies, his Divine Redeemer in the Blessed Eucharist, he was indebted first of all for the present fortunate condition of affairs. Then the procession moved toward St. Peter's Square, and filed slowly into the grand Cathedral. Here the entire body of the cardinals, arrayed in full dress, were awaiting the Vicar of Christ. Arrived at the grand altar, the Te Deum was intoned and resounded through the vaults of the majestic building for the first time in two years. The Pope, having then given his blessing to the assembled multitude, went, attended by the cardinals, prelates, and other members of his household, to the Vatican Palace. He had selected this for his permanent abode, and has continued to reside there ever since. To the Quirinal Palace, which had been the scene of so much trouble and anguish of heart, he has never shown any disposition to return. In the evening, the whole city was illuminated. On the following 14th of April, a Te Deum was sung in every church and chapel in Rome, and the city was again brilliantly illuminated at night.

The following ten years of the Holy Father's lifetime were years of comparative tranquillity, though of unceasing activity. He was now at leisure and at liberty to attend, as Vicar of Christ, to the various duties pertaining to the government of the universal Church. These were so manifold and pressing as to leave him no time to administer purely State affairs, save those which his office as Temporal Sovereign required him to attend to personally, from time to time; such as treating with the rulers of other countries, or with their representatives, holding correspondence of etiquette and such like.

Among other measures which came soon after the Pope's restoration was the great jubilee, proclaimed by him for the whole world. Like the year 1875 just elapsed, the year 1850 was a sacred year, and the Holy Father

was determined that his faithful children should participate in the benefits resulting from a general jubilee. The Catholic world showed its appreciation of this blessed opportunity for obtaining the graces of heaven. The concourse of people who flocked to Rome, all eager to obtain the indulgences in the venerable city of the apostles, was greater than on any former similar occasion.

On the 16th of July, the Pope declared the beatification of Father Peter Claver, of the Society of Jesus, a holy missionary who amid indescribable labors and hardships in South America, had brought more than one hundred thousand negroes to the knowledge of Christ. On the seventh of the following October, the beatification of the venerable Ann Mary of Paredes was solemnly pronounced by the Pope. During the same year, he erected the large and growing dioceses of New York, Cincinnati, St. Louis, and New Orleans into four archbishoprics, and conferred the dignity of the pallium and the title of Archbishop upon the four respective incumbents: Archbishops Hughes, Purcell, Kenrick, and Blanc.

Another very memorable and highly important act of the Pontiff, was the publication on the 29th of September of the famous Bull, by virtue of which he re-established in England all the dioceses which had been extinguished by the so-called reformation of the sixteenth century. The bulk of the people of Great Britain had been estranged by their rulers from the Church of God, through the means of gross deception, plunder, and even death, only to be compelled to submit to the spiritual dictation of a layman, or even of a woman, who should chance to occupy the throne. Indeed it was only after three centuries of unjust persecution, that a better sense began to prevail among English Protestants towards their Catholic fellow-countrymen, who now were permitted to enjoy freedom of worship and equality before the law. Nothing could be more natural, or more in accordance with reason, than that the Catholics of that country, with the illustrious

Dr. Wiseman at their head, should wish to enjoy to its fullest extent this freedom now secured to them by law. According to the Bull of Pius the Ninth, England was made an ecclesiastical province, comprising one Archbishopric, that of Westminster, and twelve suffragan dioceses. On the very day of the publication of this Bull, the pious and learned Doctor Wiseman, who had been previously named Archbishop of Westminster, was raised to the dignity of Cardinal. About the same time, some fourteen other bishops in different parts of the Church were honored with cardinals' colors.

The restoration of the ancient hierarchy in England, naturally created much excitement in Protestant circles, and became the signal for an attempted renewal of the persecutions practiced by their heretical forefathers against their Catholic brethren. The spirit of bigotry seized upon some over-zealous ministers of the English Church, who, as they could not compete with the spirit of sacrifice and of fidelity to duty which distinguished the clergy of the one true Church of Christ, joined hands with the disciples of infidelity, in order to deprive Catholics of the privilege of living according to the constitution of their Church. Nearly all the principal newspapers, as well as the various Protestant pulpits, did their best to stir up the worst feelings of the Protestant heart against the Catholics, and against the visible Head of their Church. The populace was riotously demonstrative, the image of the Pope was burned in effigy, and some had the wicked effrontery to demand and threaten a return to that condition of affairs in which Catholics could practice their religion only at the cost of their lives.

Gradually, however, the storm subsided, thanks to the moderation and prudence of Cardinal Wiseman, and to the patience and good sense of his obedient flocks. Many English Protestants returned to the bosom of the Catholic Church, and among them were persons from the best families in the land, and from the most distin-

guished literary and scientific circles. Thus this measure of Pius the Ninth was at once shown to be most opportune and timely.

A somewhat similar measure was effected by another Papal Bull bearing date March 4th, 1853, and by which several ancient bishoprics were re-established in Holland. Here, too, all the wrath of the Evil One was aroused against the action of the Pope, and narrow-minded preachers of heresy banded themselves with the worst secret societies to oppose the so-called Papal aggression. Even King William the Third took sides with them against the Church; and the Secretary of State, Thorbecke, who endeavored to maintain a neutral position in the conflict, fell a victim to his own sense of justice and to the religious hatred of the heretics. Civil war seemed imminent, and privation of civil rights was threatened against the Catholics.

But all the rage of their enemies was nullified by the quiet forbearance of the Catholic laity and their ecclesiastical superiors, the Archbishop of Utrecht and the Bishops of Haarlem, Breda, and Roermond. In Holland, as in England, the restoration of the hierarchy had the effect of infusing new vitality and activity into the Church. To-day the Catholics are the balance of power in that country, and both parties have to recognize their claims and court their influence.

It is needless to state that Pius the Ninth was the man who solved and settled the difficulties of England and Holland by these timely measures. He was no less successful in caring for his spiritual children in other parts of the Lord's vineyard. During the ten following years, he erected many new episcopal sees, concluded several very important concordats or treaties, issued numerous bulls and encyclical letters. Only a few of his many acts can be mentioned. In 1853, he erected San Francisco into an arch-diocese, and appointed Bishop Alemany its first Archbishop. On the 19th of December, he officially

informed the College of Cardinals that he had erected in Siebenbürgen two new dioceses of the Greek rite, and had concluded a concordat with the republic of Guatemala. In the same consistory he alluded to the struggle going on in the grand duchy of Baden, where the Freemasons had everything in their own hands, and where the civil power was endeavoring to excite the Catholics to rebel against their ecclesiastical superior, the venerable Archbishop Herman of Vicari. Another measure was the general jubilee proclaimed on the 21st of November, 1851, whereby the graces of heaven were placed within reach of the faithful in very needy and troublesome times.

Throughout the whole Catholic world, the beautiful example of Pius the Ninth, the well-known charity of his large heart, and his simple, amiable piety had a most salutary effect. The lukewarm became fervent, the fervent more fervent, the strong were made stronger. Thus the world was prepared for that great act by which the hopes and desires of millions of Catholics were realized, who had wished to live long enough to see the Virgin Mother of God declared *ex-cathedra* Immaculate by the formal declaration of the Immaculate Conception.

For the last three hundred years, but particularly since the beginning of the present century, many persons more closely in union with God—bishops, priests, and devout religious—had frequently expressed their great desire that the Sovereign Pontiff should define as an article of faith, that belief which, from earliest days of Christianity, had been floating on the sea of Catholic tradition and abiding in the Catholic heart, with reference to the Immaculate Conception of the ever glorious Mother of God. The Holy Father entertained with favor the expression of this sentiment, and during the period of his exile at Gaeta he issued an encyclical letter to all the bishops of Christendom, requesting them to furnish him with a declaration of the sentiment prevailing among

their clergy and people on this subject. In reply to the circular, responses were returned to the number of five hundred and forty, from as many bishops scattered throughout the world. Among all these there were less than fifty who, while believing the doctrine to be true themselves and testifying to a similar belief among their people, considered it not expedient to define it at that time. Only four were not prepared for the definition.

The Holy Father, although still at Gaeta, appointed a commission of twenty of the most learned theologians for the purpose of investigating everything which history has recorded on that subject. These again, after their return from Gaeta to Rome, were aided by others; and finally, after much prayer and fasting, both by himself and others whom he required to unite with him, the Holy Father determined to make the solemn declaration of the doctrine. For this purpose he invited to Rome a certain number of bishops, so that the episcopacy of each country might be more or less represented. On the 8th of December, 1854, there were assembled around St. Peter's one hundred and fifty-four bishops of the Catholic Church, representing every nation and almost every tongue and tribe under the sky.

For some days previous to the solemn festival the bishops assembled in informal council, not to discuss the doctrine, but to deliberate on the framework and wording of the article of the definition, as it had been drawn up by the theologians. On the 24th of November, at noon, after having examined the Bull, paragraph by paragraph, the bishops spontaneously and unanimously, in a burst of enthusiasm, cried out: "Peter teach us; Peter confirm thy brethren."

The eighth day of December, 1854, of all days in the life of Pius the Ninth, deserves to be celebrated in the annals of the Church for all time, as a day of joy to every Christian heart. From an early hour St. Peter's Church was filled by the expectant multitude. Between nine and

ten o'clock, the grand procession followed by the Sovereign Pontiff, filed into the glorious temple. The Holy Father himself celebrated high mass, during which the gospel of the day was chanted in Latin and Greek by two deacons respectively of each tongue. At the proper time, the Pope took his seat upon the raised throne in the presbyterium, and received in the name of the whole Catholic Church, from the lips of the Dean of the Sacred College of Cardinals, Cardinal Macchi, supported by the four oldest bishops of the eastern and western churches, the supplication that by the authoritative and infallible decision of the Church, he might declare the prerogative of the Mother of God. The Holy Father prayed for some moments to the Holy Ghost for light and strength, the hymn "Come Holy Spirit" was intoned by the chanters and sang to the end by the immense congregation.

At this moment the scene in St. Peter's was solemn and impressive in the extreme. There stood the august successor of St. Peter, the head of a Church which had endured persecution for nineteen centuries and still was triumphant; the tempests then agitating the world and the waves of opposition wasting their harmless fury around the base of the rock. Around him knelt venerable bishops, his brethren in the episcopacy. He then read from the document which had been prepared for the promulgation of this doctrine, in a clear, distinct, audible voice, amid a silence which might be termed awfully oppressive in such a multitude of people. When he came to that part which is purely doctrine, the definition, namely that God by a special Providence had, through the merits of Jesus Christ, preserved the Virgin Mary from every stain of original sin, his voice grew tremulous with emotion, and his cheeks were bedewed with tears of tenderness and joy. Then the great hymn of praise and thanksgiving, *Te Deum Laudamus*, was raised under the mighty dome of St. Peter's and sustained by forty thousand voices. In the meantime the bells from the towers

of the three hundred churches in Rome announced the joyful tidings to the expectant population; and from town to town, and from village to hamlet and remote rustic parishes went forth the news that at last by the supreme authority of the Church, it was no longer a belief of individual choice or affection, but a doctrine of the Catholic Church, that Mary, the Virgin Mother of the Son of God, among other prerogatives of divine grace, had been conceived without a stain of sin.

In the evening the dome of St. Peter's was illuminated, and the whole city was a blaze of light from one end to the other.

This was indeed, in the estimation of most people, the most memorable day in the life of Pius the Ninth.

TWENTIETH CHAPTER.

ACCIDENT AT ST. AGNES'.—PAPAL VISITATION.

AS related in the preceding chapter, Pius the Ninth was restored to the Eternal City on the 12th day of April, 1850. On the same day of the same month, though five years later, he was again restored by Heaven to his beloved city, and saved to the whole Church by a miraculous escape from a sudden death. On some lands belonging to the Propaganda, and lying about a mile and a half from the Porta Pia, not far from the church of St. Agnes, "beyond-the-walls," some newly-discovered catacombs had been recently explored, and in them were found the bodies of Pope Alexander the First, and of Sts. Eventius and Theodulus. On the 12th of April, 1855, the Holy Father went, in company with six cardinals and several bishops and other dignitaries, to visit these interesting discoveries. A large party of very distinguished persons had already reached the spot, and tendered to the Pontiff, on his arrival, a most cordial and respectful greeting. The students of the Propaganda College presented him with an address, to which he replied in his usual happy manner, and then went to say a short prayer over the place where once stood and is still standing, the old marble chair of one of the early Bishops. The company then proceeded to the catacombs, where the Holy Father, with his own hands, opened one of the tombs, breaking with a hammer the marble slab enclosing it. He then re-entered his carriage, and with some specially invited friends in other carriages, drove a short distance into the country for the purpose of inspecting some newly-discovered mosaics, which

must have once formed a portion of some very elegant suburban residence, of which no trace, save these, now remains. As the road did not lead direct to the spot, the Pope and all his company left their carriages, and proceeded together on foot across the fields. The day was fine, the Holy Father was in excellent spirits, and the absence of all formality rendered the occasion one of the

CHURCH OF ST. AGNES.

most pleasurable for those whose happy privilege it was to walk beside the Vicar of Christ, and to converse familiarly with him. Each dignitary and official being clothed in his respective robes of office, the group, as they passed over the bright green turf, formed a very pretty picture in the landscape. After viewing and admiring the truly beautiful mosaics, he returned with his party to St. Agnes' convent, near the church, where

they were to dine. This institution is in charge of the monks of the order of St. Augustine. The Pope, according to his invariable custom, first went to the chapel to make an act of adoration to the Blessed Sacrament, and to say a prayer over the tomb of St. Agnes.

Between one and two o'clock all sat down to dinner in the hall of the convent. Among the guests of the Holy Father were Cardinals Patrizzi, Schwarzenberg, Marini, De Andrea, Antonelli, the Archbishops of Lisbon, Dublin, Sydney, and Vienna, the Bishops of Newport, in England, and of Verona, and also Rt. Rev. Dr. De Goesbriand, Bishop of Burlington, in the United States. The rest of the company consisted of other officials of Church and State; among the latter, the two commanders of the French and Austrian troops of occupation. After dinner most of the guests repaired, in company with the Pope, to an adjoining apartment, where he conversed pleasantly and even humorously with his friends. In a short time he proposed a walk to the Baptistry of St. Constantia, near by. Just then the Prefects of the Propaganda begged his permission to introduce to him, in a less formal manner than in the morning, the students of the college. The Pope readily acceded, and took his place in an arm-chair, while the students to the number of eighty entered the room. In consequence of the weight thus suddenly brought to bear on the floor, the timbers yielded for a moment, and then, with a loud crash, broke in two, letting the entire assemblage down in a confused and frightened heap into the apartment beneath, The Cardinal Prince Schwarzenberg and Monsignor Hohenlohe, who were in an adjoining hall, were the first to notice the shocking accident, which was made more dreadful by the dense clouds of dust shutting out from sight the struggling mass of human beings below. The spectators were paralyzed with horror, and with blanched cheeks cried out, "God save the Pope!" The

groans and cries for help issuing from the sufferers rendered the scene more heartrending.

The distance to the floor below was some twenty feet, and the mere shock of so great a fall must prove fatal to many; or, if not killed by the fall itself, the victims would be crushed to death by the heavy timbers, or the mass of brick and stone that was brought down upon them from the side-walls. It was suddenly remembered, too, that this cellar was sometimes used as a temporary stable. Could the Pope's horses possibly be there, and, made wild by the accident, trample some, perhaps the Pope himself, under their feet?

But no. The Blessed Virgin did not desert her favorite client in this awful crisis. She saved him, and on his account, saved all his fellow-sufferers, from a shocking death. Monsignor Borromeo was the first to discover the Pope after the dust had subsided a little.

In less than five minutes the agonizing cry for help was changed into a shout of heartfelt thanksgiving. Pius the Ninth stood upon the solid ground once more, not only unharmed but wearing his usual smile. He had been precipitated with the rest amid the broken timbers and plaster, but was saved by the strong canopy of his throne from the crushing weight of the tumbling walls. With his usual unselfishness, he ordered those who were helping to extricate him to leave him and hasten to the rescue of the others. At last it was ascertained that not one had been killed. This was a great relief. Some, indeed, were severely hurt, and Bishop Polding was about to administer the Last Sacrament to some of the Propaganda students. But even of those who were severely injured, all subsequently recovered. "Let us hope," said the Holy Father, "that this accident will not result in the loss of any man's life." The hope was realized.

All now clustered about the person of the Holy Father, who, although unhurt, was covered from head to foot with dust. Now that all danger was over and no one

killed, he treated the accident as a good joke, and humorously remarked to Bishop De Goesbriand, who was brushing the dust and ashes from the papal robes: "Hoc est festum de pulvere." "You are making an Ash Wednesday of our feast." Bishop De Goesbriand, who had spent the whole of the day with the Pope, and was himself precipitated into the thickest of the mass of timbers, tiles, mortar, and human beings, declared it to be his firm conviction that all concerned owe their lives to the interposition of Heaven; for, according to all human calculation, several ought to have been killed.

The news of the accident, spreading with the velocity of lightning, soon reached the city. In a brief space of time immense throngs of people came breathless from Rome, and pressed anxiously about the house, eager to satisfy themselves by ocular evidence that the Pope was really safe. He had meanwhile repaired to the Church of St. Agnes to recite the Te Deum in gratitude to God for the miraculous escape of himself and companions.

The inhabitants of Rome sent up their thanks to Heaven for the escape of their beloved ruler, and as the newspapers carried to the different parts of the globe the news of the wonderful escape, the Catholics of every land sang hymns of joy and gave thanks to God. A memorial tablet was erected on the spot in commemoration of the occurrence, and each year on the 12th of April, until the fall of Rome, the Holy Father and the students of the Propaganda made a pilgrimage to the place. Throughout Italy, the anniversary is kept by the performance of public devotions, and in the evening the city is illuminated.

As months and years passed by, Pius the Ninth had the gratification of perceiving that he had really won the affections of his people. Since the Revolution, he had appeared in public less frequently than before that sad event. But when he did go abroad, he was greeted with demonstrations of the most ardent affection—demonstrations of a widely different character

from the insincere and insolent adulation of the Revolutionists of 1846 and '7. However, reports of an annoying nature began to arrive from the provinces near the frontiers, especially those of the north. The spirit of revolution had disappeared completely, but a more dangerous, because a more cunning enemy, threatened the peace of the country. Ever since Victor Emmanuel had ascended the throne of Charles Albert, Piedmontese politicians had one dishonorable end in view, namely, the acquisition of empire at the cost of the other princes of Italy. To carry out their policy of encroachment, the government had fraternized with the secret societies, gaining their goodwill by trampling down the rights of the Church, one after the other. Pius the Ninth was frequently compelled to raise his warning voice in just condemnation of laws hostile and injurious to the Church. Indeed he was under the very painful necessity of threatening spiritual punishments against the authors, aiders, and abettors of a law, by which the Church in Piedmont was deprived of its rights, privileges, and even of its property. From this crime, to the sacrilegious robbery of the patrimony of St. Peter, was but a step, and Count Camillo di Cavour, the leading Minister of State in Turin, was only too willing to take this step early in the Spring of 1856. At this time a diplomatic congress was in session at Paris, engaged in settling questions consequent upon the Crimean war. Cavour surprised the members of this body by introducing a proposition to take into consideration the affairs of Italy. The object of this movement was to create a pretext for despoiling the Church of some of its fairest provinces and of annexing them to the crown of Piedmont. The reasons assigned for this iniquitous project were, pretended maladministration of local governments in the States of the Church, and the offensive presence of the Austrian troops in Italy. Although the congress did not lend a favorable ear to the project, yet Piedmont was very

soon after but too successful in executing Cavour's plans.

The disgraceful policy of Piedmont, lending undisguised assistance to the Revolutionists, and fomenting the spirit of discord and discontent among Roman subjects, was a source of great distress and affliction to the Pope. He resolved to put in practice a vow which he had made some years previous, of making a pilgrimage to the holy house of Loretto, and at the same time to make a tour of the northern provinces of his dominions. He was resolved that if his subjects had any cause of complaint, they should lay it before their Sovereign in person, who had come from the Eternal City to remedy thoroughly every well-founded grievance.

He accordingly left Rome on the 4th of May, 1857. The College of Cardinals and the most distinguished people of the city assembled to bid him Godspeed. Pursuing his journey through Castellana, Spoleto, and Perugia, he arrived at the sanctuary of Loretto on the 14th of the same month. All along the route his passage assumed the proportions of a triumphal procession. He everywhere met with the most enthusiastic reception. The salutes of artillery, the illuminations, the addresses of the people, were all expressive of the good-will of his subjects, and of their satisfaction with the light and easy government of the Papacy. To these demonstrations of affection, Pius the Ninth responded by evincing a touching and solicitous regard for the wishes of the people, and a condescension which won for him the hearts of all. He made himself familiar everywhere with the condition of the local governments; he visited churches, hospitals, and other public institutions. He ransomed from prison several poor debtors, and restored many a political criminal to his justly forfeited rights. As the people scattered flowers, the Pope diffused blessings.

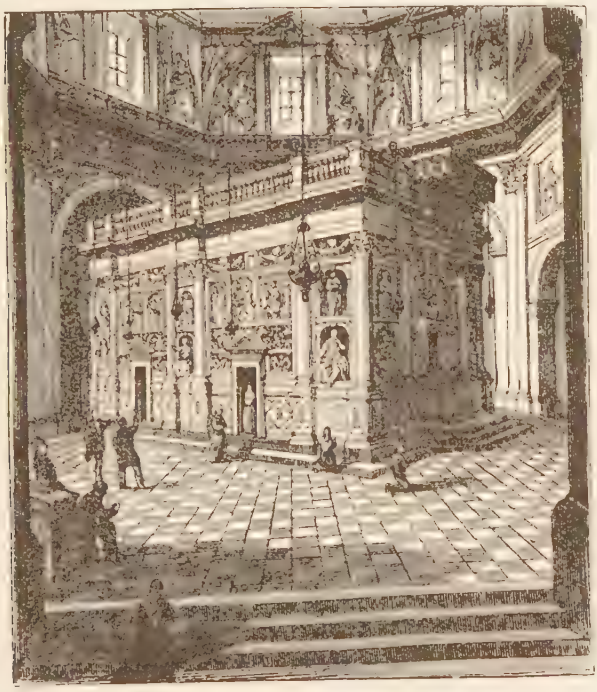
All those who know how deeply seated in the heart of

Pius the Ninth is the love for the Blessed Virgin, may form some idea of the sentiments which throbbed in that heart as he knelt in prayer before the shrine of Loretto. The present which he made to the chapel, of an elegant chalice valued at one thousand dollars, may be considered as a brilliant though feeble expression of these sentiments.

INTERIOR OF THE SHRINE OF LORETTO.

From Loretto, the Holy Father proceeded to Ancona, to which city he appropriated two millions of francs for the furtherance of the public works and the employment of the working classes. After a short sojourn at Sinigaglia, he proceeded, by way of Pesaro, Rimini, Cesena, Forli, Ravenna, and Imola, to the city of Bologna, where

he arrived on the evening of the 9th of June. This city was to form the terminus of his journey. It had been for several years a hot-bed of revolutionary discontent; and the secret agents of the Piedmontese robbers had here taken up their residence. Grave apprehensions existed in the minds of many friends of the Pope regarding



EXTERIOR OF THE SHRINE OF LORETTO.

the manner in which his Holiness would be received by the inhabitants. Contrary to general expectation, the welcome was more enthusiastic and brilliant than it had been in any other place along the route. At the time of the Pope's arrival, there were about one hundred and twenty thousand people in Bologna. All turned out to

give welcome to their Pontiff and King. The chief magistrates, the proud patricians, the dignitaries of the Church, and the citizens generally, all formed into a grand and imposing procession, and conducted their illustrious guest beneath triumphal arches, and through gayly decorated streets, to a palace sumptuously prepared for his reception.

During his stay, these apparently loyal subjects of Bologna presented their Sovereign with addresses teeming with expressions of love and fidelity; they scattered flowers in his path, they knelt reverently to receive his blessing, they rent the air with acclamations of joy, and illuminated their houses every night.

The Holy Father crowned the statue of the Madonna della Guardia, the chief patroness of the city, with a magnificent golden diadem, and donated for the repairing and beautifying of the cathedral the sum of one hundred thousand dollars. The city in return presented the Pope with a handsome state-carriage and an elegantly engrossed title-deed in fee-simple forever of the spacious castle in which he had resided during his sojourn in their midst.

While in Bologna, Pius received many distinguished visitors. Among others who called to pay their respects, was the Arch-duke Maximilian, who afterward became the unfortunate Emperor of Mexico; King Louis of Bavaria; Robert, Duke of Parma, with his mother, the Duchess; and the Duke of Modena. King Victor Emmanuel had the effrontery and very bad taste to send his royal greetings. The noble knight, Buoncompagni, was the bearer of the King's message, and had begun to inform the Pope, in a cautiously worded speech, that he brought, from his Sovereign, solemn assurances of the best and most friendly intentions on the part of the Italian government to protect and defend religion and the Church. These assurances, coming from a government against which the Holy Father had been compelled to

pronounce the censures of the Church, betrayed an insolence extremely and very justly irritating to Pius. He interrupted the discourse of the envoy by saying with much earnestness: "I beg you not to make these assertions, or I shall be under the necessity of charging you on the spot with uttering a falsehood."

Taking his leave of the Bolognese, the Pope proceeded to Ferrara; and thence, at the invitation of the Grand Duke, Leopold of Tuscany, he went to visit the cities of Este, Modena, Florence, and Leghorn. Wherever he passed, the people of Tuscany gave him a hearty reception, manifesting toward him a love and reverence apparently greater than they showed to their own ruler, who accompanied him. On his way home, Pius passed through the town of Sienna, the birth-place of St. Catharine, whose relics he visited. He reached Rome on the 5th of September.

The Pope's return to the Metropolis of his States, like his departure, was made the occasion of several acts of munificence on his part. He distributed among the poor of the city 120,000 pounds of bread and 60,000 pounds of meat, ransomed several debtors, and performed many other works of mercy.

Three days after his return, he dedicated the "Memorial Column," whose erection, in memory of the definition of the Immaculate Conception, had just been completed, through the combined contributions of the entire Catholic world.

This tour, by reason of its own ecclesiastical complexion, and the ecclesiastical character of the illustrious tourist, was no mere pompous passage of a potentate through ill-governed, over-taxed and much-despised subjects. It was the visit of a shepherd to his various flocks, of a father to his children. It began and ended in works of mercy. Throughout its whole length it was attended by an uninterrupted manifestation of homage and fidelity, which, while seeming to affect his person, was directed

rather to the Great Master, whose Representative he was acknowledged to be.

The sentiments of satisfaction animating the heart of the Supreme Pontiff, at sight of the loyalty and affection of his subjects, were soon to be grievously disturbed. The red cross of Savoy, a standard which for years had been insolently flaunted in his face by Victor Emmanuel, was soon to be thrust upon his shoulders, to remain there a crushing weight for years, and to be carried by the Vicar of Christ, perhaps to the grave. The poisonous seeds of discord and rebellion, so abundantly sown in the minds of the Papal subjects by Piedmontese incendiaries during a long lapse of years, were striking deep root and would soon bear fruit in strife, insubordination, and bloodshed. Cavour, Piedmont's unscrupulous Prime Minister, was preparing to gather in the harvest. He employed, as his willing and diligent laborers, the secret conspirators of every country in Europe. One of their number, Orsini, gave the signal for beginning operations, by his unsuccessful attempt on the life of Napoleon the Third, at Paris, on the 14th of January, 1858.

Louis Napoleon, himself an honorary past member of the organization of conspirators known as the Carbonari, was bound hand and foot by an oath, even then in the hands of his tyrannical masters. Hence he gave, while at Plombières, whither he had gone under pretext of taking the sanitary baths, his consent to the revolutionary projects of Cavour, and sanctioned the latter's infamous policy, so hostile both to Austria and to the Pope. An opportunity to reduce these projects to practice was soon invented, and Napoleon, in his famous speech delivered on New Year's day, 1859, gave the Austrian embassy to understand, that a break between their respective governments was only a question of time. This unexpected declaration resounded through Europe with all the startling effect of a clap of thunder in the fairest of weather.

The Vienna Cabinet well understood the aims and intentions of the government at Piedmont, and protested vigorously and decidedly against them. At last, on the 29th of the following April, General Gyulay crossed the River Tessino, entered Piedmont, and hostilities began. On the 3d of May, Napoleon formally declared war against Austria; the battles of Montebello, Magenta and Solferino followed in rapid succession, and disastrously in every case for Austria. Napoleon suddenly halted near the Quadrilateral of Verona. Events were too rapidly and too successfully shaping themselves to the advantage of Piedmont; faster than he ever wished or intended. On the 12th of July, he proposed at Villa-Franca, terms for a treaty of peace, and on the 10th of November following this treaty was formally ratified by both parties at Zurich. According to the terms of this compact, Italy was to be formed into a confederation, with the Pope as its honorary President. All Lombardy, with the exception of Venice, which was retained by Austria, was ceded to Piedmont. Notwithstanding this immense and valuable accession to Victor Emmanuel's power and wealth, neither he nor his ministers were satisfied with the treaty. They did not desist from their meddlesome efforts till they attained from Paris a tacit permission to interpret the late treaty still more to their own advantage.

During the hostilities between France and Austria, the official emissaries of the Piedmontese government had been more zealously active than ever, in creating disturbances among the Pope's subjects. They fomented insurrections among the malcontents and office-seekers in Bologna, Ferrara, Ravenna, Forli and other towns. On the 11th of July, the Piedmontese Commissioner took up his residence openly in Bologna. The object of this proceeding was apparent to the eyes of the world; and no one wondered when, on the 28th of the following month, at an election held under the auspices of Piedmontese bayonets and of Piedmontese returning

boards, the people of these rich and populous districts voted to secede from the Papal Government, and to ask for annexation, protection and increased taxation under the benign sway of Victor Emmanuel.

On the 13th of April, 1860, a similar election farce, or, as it soon proved for the betrayed inhabitants, an election tragedy, took place in Tuscany, Modena and Parma. By virtue of intimidation, of false counting, of promised prosperity which has never been realized, the people of these provinces were officially declared to be a part of the new Italian Kingdom.

Some months later, the King, as a deal with Napoleon, was compelled to cede to France the Italian provinces of Nice and Savoy. The astute, though unscrupulous French Emperor had given his sanction to the formation of the new Italian Kingdom, on condition of obtaining these provinces for himself. Thus the very cradle of the House of Savoy, and his own old family patrimony, was bartered away by Victor Emmanuel as the price of stolen goods.

His demands upon the Pope now became daily more exacting and unjust. Besides the Romagna, the Pope was summoned to give away from the Patrimony of St. Peter, Umbria and the Marches, or what amounted practically to the same thing, was required to permit his lawful subjects in these provinces to give public and free expression, before the mouths of Italian cannon, and at the points of Italian bayonets, to their choice between Pius the Ninth and Victor Emmanuel; whether they would remain loyal to their legitimate government, or submit to the invaders from Piedmont. What could the Sovereign Pontiff do to prevent these outrageous iniquities, perpetrated on himself and indeed on the whole Catholic world by his unscrupulous neighbor in Turin? Although the Emperor Francis Joseph of Austria entertained the best wishes for the Holy Father of the faithful, and was eager to assist him in his hour of trial, the state of affairs in his

own country, and his unsettled relations with France, rendered intervention on his part impracticable.

Naples was in a flame of wild rebellion, engendered and fomented by Piedmontese intrigue and treachery, for the purpose of so dividing and prostrating the country, that Victor Emmanuel might soon annex it, with the rest of the peninsula, to his ill-gotten power and wealth. It was therefore unable to assist Rome.

In Spain, the politicians, finding their finances very scant, were creating disturbances between the Church and the government, in the hope of grasping a portion of the spoils to be wrested from the hospitals for the sick and from the homes of widows and orphans.

In France, the laity and the clergy were loud in their denunciations of the unjust encroachments made by the Italian invaders; but Napoleon had just sanctioned the contents of a pamphlet published by Count Wallewski, Minister of State, entitled: "The Pope and the Congress," and in which the spoliation of the Church was declared irrevocable, if not sanctioned and approved.

Meanwhile, the ecclesiastical authorities, and their indignant flocks, tendered to Pius the Ninth the heartfelt assurances of their unswerving fidelity and support. One remarkably powerful and defiant protest published by Cardinal Rauscher of Vienna, and signed by the bishops of England, Ireland, and of nearly all Europe, had the effect of putting a stop, for a while, to all further attempts at robbing the States of the Church. A memorial, appealing to all Catholic nations, was published by the Pope's own subjects, who protested in vigorous and decisive language against their subjugation and impending loss of independence, at the hands of their Piedmontese invaders, and condemning emphatically the views of Wallewski's pamphlet. Addresses teeming with expressions of love, devotion, and sympathy for the persecuted successor of St. Peter, and accompanied by munificent offerings to his now depleted treasury, flowed

in from all quarters of the civilized world, even from the stolen provinces, nay, even from Piedmont itself. But gratifying and consoling as all these testimonials were to the friends of honesty and justice, they were not enough. The Pope needed troops to hold in check the further encroachments of the Piedmontese.

Then was witnessed another outburst of genuine enthusiasm, and an example of generous self-sacrifice on the part of the sons of the Church. Although these practical demonstrations of affection and loyalty, owed their origin to the faith of Catholics, yet they were started up and stimulated at sight of the bare-faced injustice perpetrated against the property, the feelings, and the rights of Catholics, not to speak of the inflictions so cruelly and so effectually directed against the Father of the faithful. Bright and fragrant flowers of valor and self-sacrifice bloomed forth even from the tree of evil itself. From every land hastened the strongest and bravest of men to enlist as privates in the little army of the Pope. Worthy in every sense of so exalted a Prince as Pius the Ninth, and worthy of the band of noble champions, the best and bravest of their respective countries, was the man chosen to command these soldiers. General Lamoricière, styled the Hero of Africa, had been the founder of the French "armée-corps," had accomplished deeds of valor in Algiers, and won for himself the esteem and love of every soldier who had ever fought under him. He had conquered the esteem of his very enemies. Although banished by Napoleon the Third into unjust and unmerited exile, he was now, by gracious permission of his master, at home for the purpose of burying his only son.

At the urgent solicitation of Bishop Dupanloup, he offered his sword in defence of his Church, and hastened to Rome, to assume the command of the Papal forces. He soon found enough to do.

The Sardinian troops had invaded Umbria and the

Marches. Lamoricière hastened to confront them. The two armies met in conflict near Porto Recanati, a town situated on the Adriatic coast, not far from the Shrine of Loretto, and overlooked by the mountain-fortress of Castelfidardo. The Piedmontese, who were under the command of Cialdini, outnumbered the Romans twenty to one. Lamoricière was well able and fully prepared, even with his small army, to meet the Garibaldians, whom alone he expected to encounter, but was not in condition to cope with such unequal numbers of the regular Piedmontese army, reinforced by the Garibaldians. Despite a brave and obstinate struggle, which cost the enemy the loss of a division-general, the Roman army was compelled to retreat to Ancona, where, after a dreadful bombardment of the town by the Piedmontese, assisted by the disloyal Neapolitan fleet which arrived in the harbor, Lamoricière was forced to surrender.

The devoted General had staked his sword and his life-long reputation in defence of the Holy Father. He now dedicated the remainder of his days to God. Returning with a broken heart to his native land, he sought retirement and prayer, dying a few years later.

The Piedmontese now overran the unprotected territory of the Pope, and like a desolating torrent, left ruin and destruction in their path. After another vain farce, termed an election, Victor Emmanuel annexed these provinces to his kingdom, as well as the kingdom of the two Sicilies, which had been presented to him by Garibaldi. This presentation was a bright specimen of that generosity peculiar to people who give away other people's goods. On the 17th of March, 1861, Victor Emmanuel assumed the title of King of Italy.

On the 2d of September, 1860, the Holy Father had delivered an allocution in which he branded, in terms of just indignation and apostolic firmness, the acts of encroachment on the Patrimony of St. Peter. At the same

time he also condemned the erroneous principle recently put forth by Victor Emmanuel and the new "Italian parliament," of "non-intervention"—that is, the theory that no one must utter a cry or raise a finger, when he sees a robber breaking into his neighbor's house.

The whole Italian peninsula, with the exception of the city of Rome and its immediate suburbs, was now under the sway of the Piedmontese King. Francis II, legitimate King of Naples, sought a refuge in Rome, where he remained till the city itself fell into the hands of the invaders, in 1870.

The dethroned Princes of Tuscany, of Modena, and of other subjugated and "annexed" provinces, sought a home among their respective family connections in Austria.

TWENTY-FIRST CHAPTER.

THE GREAT PENTECOST.—THE SYLLABUS.

AS has already been seen, Pius the Ninth had exercised, as Head of the Church, his privilege of beatifying certain pious servants of God. Besides those already mentioned, he, in 1852, declared beatified John de Britto; in 1853, Andrew Bobola; and John Leonardi in 1861. In the following year he solemnly canonized twenty-seven other servants of God, who had been already declared, by the Church, blessed or venerable. These consisted of twenty-six martyrs, who had been inhumanly put to death for their faith at Nangaski, in Japan, in the year 1594. They were crucified after the manner practiced in that country, which consisted in fastening them to a cross by a chain, and then piercing their bodies through and through several times with bayonets or lances. Among these heroes of Christianity, was a boy only thirteen years of age, who used to serve the mass of the Franciscan Superior of the mission. The twenty-seventh was the heaven-favored, miracle-gifted Michael de Sanctis, whose name completed the list.

The day chosen for this solemn canonization, the first performed by Pius the Ninth, was Whitsunday, 1862. Invitations to participate in the ceremonies had been previously sent out to all the bishops of the world, of whom some three hundred responded to the call.

For the three years preceding this event, as province after province was wrested from the Papal States, the proud city of Rome wore the garb of sorrow and humiliation. For this day she resolved to clothe herself, were

it to be only for an hour, in her fairest and most attractive raiment. The dawn of the festival was ushered in by the boomings of St. Angelo's cannons. By sunrise every avenue leading to St. Peter's Church was thronged by a joyous concourse of people, hurrying forward to take part in, or at least to witness, the novel ceremony of a canonization of saints.

At the appointed hour a gorgeous procession, comprising in its ranks the most distinguished prelates of the Church, and the most important officers of State, with the Sovereign Pontiff borne upon his chair of state, filed slowly and solemnly through the great door of St. Peter's. The majestic structure was beautifully adorned with costly hangings, and verily rivalled the brightness of the sun, in its blaze of burning tapers.

At the proper part of the ceremony, three different requests were solemnly proposed to the Holy Father, that he would be pleased to declare the canonization of the above-named servants of God. Each request was followed by renewed prayers to the saints, for assistance from Heaven to aid and direct the infallible Teacher and Head of the Church in the discharge of this momentous duty. The Pope then standing erect, slowly lifted up his anointed hands, and amid the breathless silence of the awed and reverent assemblage, the solemn words, declaring the saintship of these servants of God, fell clearly and impressively from his lips. There was a pause of profound silence, and again the Pontiff intoned the "Te Deum Laudamus," when the whole multitude took up the strain and chanted the hymn of thanksgiving to the end.

The Pope had previously stated the object, and explained the meaning, of this ceremony of canonization. These new saints were to be fresh pleaders before the throne of God in behalf of the Church, that the days of her suffering might be shortened, that she might be speedily glorified, and that her wayward and wandering children might be happily brought back to her bosom.

On the following day, the 9th of June, the Pontiff delivered to the three hundred assembled bishops an address, in which he called their attention to the fact that this additional help before the throne of Heaven was needed then more than ever. As a vigilant shepherd, whose eye is ever ready to detect danger impending over his flock, he directed the attention of the prelates to the coming storm. Sad indeed was the picture which he felt himself compelled to portray of the condition of the Church. Overpowering was his enumeration of her various and countless enemies, who were all endeavoring to overthrow the doctrines of Jesus Christ, and to undermine its chief bulwark and defence—the Holy See of St. Peter. But proportionately cheering and comforting was the decided and reassuring response on the part of the faithful and affectionate bishops. They declared it to be their duty, and asserted it to be their firm determination, to recognize him, and him only, as the Holy Father of the Faithful, as the guardian of truth, and to defend, to the best of their power, the independence of his See, as the necessary condition of his free action in governing the Church.

This Whitsuntide, which, with its twofold sublime ceremony, awakened renewed confidence in the minds of the faithful and bound them more closely in affection to the chair of St. Peter, had the effect, on the other hand, of stirring up rancor in the hearts of her enemies, and of stimulating them to renewed assaults. In the beginning, the revolutionists plotted in secret and acted cautiously. But soon the streets were heard to ring with an occasional "Rome or death." In the Piazza di Spagna, some torpedoes, brought to the place concealed in music-cases, were exploded with loud reports. Murderous attempts were made upon the lives of priests and of other persons, male and female, consecrated to God. Garibaldi showed signs of an intention to invade once again the States of the Church. But Napoleon the Third this time issued his protest, and the Turin government was reluctantly

constrained to respect his voice. The red-shirted freebooter beat a hasty retreat with his ruthless soldiers, and retired severely wounded to Caprera.

The Emperor of the French issued this effective protest against the action of Garibaldi and in favor of the Pope, not so much from a motive of love for the Church as for grave political reasons. His liberal principles induced him now more than ever before to make common cause with the enemies of the Holy See. He proposed, through his ambassador, Sartiges, a compromise, or plan of agreement, in accepting which the Supreme Pontiff would relinquish all his temporal possessions outside the walls of Rome. And because the Pope, with a renewed sense of his duty to the Catholic world of defending the patrimony of St. Peter, met this proposition with his renowned "Non possumus," "No! we cannot," Napoleon concluded an agreement with Victor Emmanuel's government, known as the famous "September Treaty," according to the terms of which those portions of the Church's patrimony which had been already seized were to remain in the unlawful possession of the despoiler. The seat of the Italian government was to be removed from Turin to Florence, and the French troops were to be withdrawn from Papal territory.

His enemies vainly hoped that the Supreme Pontiff, now that they had the dagger pointed to his heart, would yield to their demands. But this heavy and cruel blow, delivered by the united hands of two self-styled Catholic potentates, had the effect of leaving the Vicar of Christ more firm and decided, and not less tranquil than before. Of course his calmness was not that of a man who does not recognize peril, nor was it the indifference of one who, proudly relying on his own powers, shuts his eyes to danger; it was a tranquillity founded on a consciousness of right, and springing from the conviction of a soul whose whole reliance is in the Providence of God. "Even yet," remarked the Vicar of Christ, "I am better

off than the Son of Man; for wherever I turn, I shall find a place to lay my head and to die with a peaceful conscience."

It was during this critical juncture that the gray-haired Pontiff, on the tenth anniversary of the definition of the Immaculate Conception of the Mother of God, sent forth to the admiring world the Syllabus and the Encyclical Letter. These documents took the world, especially the so-called liberal world, by surprise. But their promulgation was a measure whose effects and valuable consequences will be appreciated centuries hence. The spirit of the times had scattered errors which attacked and undermined the first principles of truth. All the vital questions regarding divine revelation and human knowledge; regarding Church and State, school and family, ecclesiastical and civil marriages; regarding right and justice and honesty in public life, had been of late years misrepresented and perverted. Any concession by the Church in these matters was out of the question; compromise was utterly impossible; for men were beginning to lose all right ideas and even the proper names of things, as did the foolish people of old at the tower of Babel. These errors were so much the more dangerous, as they put on the garb of hypocrisy, so that even the well-disposed were tempted to accept these apparently harmless theories as the legitimate deductions of truth. The Pope, during his whole reign as Head of the Church, had set his face against these errors, but it was now, more than ever before, necessary to oppose to this many-sided monster the whole truth in all the fullness of its purity and strength. It was necessary, on account of the many deceptive forms in which falsehood was put forth, to condense, as in a grand formal expression of natural and divine law, all first principles, and thus save society from certain destruction. Such was the object of this calumniated and misrepresented work. In the Encyclical, the Infallible Teacher of truth solemnly points to these

errors of the times. The Syllabus contains a systematized enumeration of these errors, eighty in number, which had been condemned by former Popes.

The whole power of hell turned now against the Supreme Pontiff; the combined opposition of the Protestant and infidel world was directed violently against his sacred person, and against the church which he represented. The more thoughtful and conservative among men accepted the Syllabus and Encyclical as eminently saving measures for civilized society. The whole world was arrayed on two sides, and the dividing question was: Either the Syllabus and the Encyclical, or a godless State, an unchristian family, false science, destruction of society.

As the political threats of his enemies had no effect in deterring Pius the Ninth from speaking out boldly as interpreter of the truth, so, in the midst of all his troubles and anxieties, he found time to raise his fatherly voice in behalf of his persecuted children. To the Emperor of Russia, he addressed a respectful though very earnest letter, in which he called that potentate's attention to the unjust treatment inflicted upon his Polish subjects. He reminded him that a people wronged in their most sacred rights and feelings, as the Poles indeed had been, both by himself and by his imperial predecessors, were necessarily easily stirred up to rebellion, and could hardly be of any utility, much less of credit to their government. He asked that a more humane policy should be adopted in dealing with unhappy Poland.

In a letter dated the 18th of October, 1862, he kindly exhorted the people of the United States, north and south, to put a speedy end to the lamentable conflict which was then deluging the land in blood, and preparing the way for future inevitable and interminable troubles to the great Republic. It is needless to say that his voice was as little heeded in republican America as in imperial Russia.

It would be but natural to fear that the stories of suffering and injustice constantly poured into his ear by his persecuted flock, and his own vexations at the hands of the great ones of the earth, would have an irresistible tendency to harden the Pontiff's heart with uncontrollable rancor and bitter resentment. But no such effect was produced, even after a life familiarized with the most unfavorable phases of human nature. He always had a charitable reproof, a fervent prayer, and even a father's blessing for his most insatiable and persistent enemy.

TWENTY-SECOND CHAPTER.

THE EIGHTEENTH CENTENARY.—MENTANA.

IN the year 1866, a disastrous war broke out between Austria and Prussia. To the astonishment of the rest of Europe, Catholic Piedmont, or Italy as it was now styled, joined hands with Protestant Prussia against her own Catholic neighbors, the Austrians.

Though in the first stages of the contest, the Italian troops suffered several galling defeats at the hands of the Austrians under the Grand Duke Albert, and though their fleet was completely shattered near Lissa by Admiral Tegethoff's naval forces, the course adopted by Italy resulted finally to her advantage. As one of the results of the great Prussian victory at Koniggratz, and by virtue of a subsequent treaty of peace concluded at Prague by the contending parties, Italy received, as the reward of her unnatural alliance, the opulent and ancient city of Venice, together with its adjacent province. It is easy, with even an imperfect knowledge of the political mind of Italy, to conceive that this very important acquisition to her kingdom, only whetted more keenly than ever, that government's rapacious desire to secure possession of the Eternal City of Rome. The untiring revolutionists renewed, with fresh vigor, their attacks upon the small remnants of the Patrimony of St. Peter. Besides, in accordance with the terms of the "September Treaty," the French troops were about to evacuate the Papal territory. The Pope was now stripped of every safeguard. "Strike him, because he has no friends," was the magnanimous cry of his insatiable neighbors.

WITHDRAWING THE FRENCH TROOPS FROM ROME.

In this extremity, The Holy Father never flinched. Though well aware that an unmerciful and unscrupulous enemy was preparing to pillage his city, and to burst savagely into the privacy of his own home, he never manifested a symptom of fear for his own personal safety.

On the 9th of December, the French army of occupation, his only protection against personal violence, were to withdraw from Rome. On the preceding day, which was the Festival of the Immaculate Conception, he issued invitations to all the bishops of the Catholic world, inviting them to come to Rome for the celebration of the eighteen hundredth anniversary of the martyrdom of Saints Peter and Paul. The invitation was not unheeded. In the hearts of thousands an irresistible desire was awakened of visiting the Holy City for the double purpose of venerating the ashes of the "twin Apostles," and of offering aid and sympathy to their afflicted Successor. It was like the outpouring of nations as on the approach of the festival, the 29th of June, the pilgrims came in multitudes from East and West, North and South, and poured like mighty rivers into the centre of Catholic faith and unity to rejoice in the eighteen hundredth birthday of the Catholic Church. Among the arrivals were fifteen cardinals, four hundred and sixty bishops, twenty thousand priests, and twelve hundred heads of religious orders. Besides the clergy, over one hundred thousand of the laity came to honor the eighteenth centennial of Peter and Paul. It was no hollow show of human invention, no glittering spectacle of wordly vanity that drew these crowds to Rome. They came to visit the tombs of two simple men, who, eighteen hundred years before, had died the death of criminals; being the first missionaries, if not the first martyrs of the cause of Christ in the Imperial City of the ancient world. They came, these pilgrims, as living evidences of the prolific generating powers of that Primatial See which these two men from eastern lands had watered and fertilized with apostolic blood. Before the

eyes of the gaping, unbelieving world, these pilgrims from the four quarters of the globe held up a living proof of the Unity and Catholicity of the ancient church, an evidence of the indissoluble union existing between the widely scattered members of this universal church and the present two hundred and fifty-sixth successor of the Prince of the Apostles. It was in obedience to the sound of his voice, heard and obeyed in every land, that these devout children came in eager haste to gather as sons and brothers beneath their father's roof. Rome again forgot, for a day, her past humiliations and her impending dangers. At sight of her assembled offspring, the venerable mother laid aside all thought of every care beyond her own family circle. Words are insufficient to properly describe the splendor of the city itself, the beauty of her temples and altars, the majesty of her religious ceremonies, the eloquence of her panegyrists in praise of Saints Peter and Paul. Even bishops who were familiar with the grandest ceremonies in their own imperial cities of Europe, exclaimed, "This is indeed the paradise of religion and civilization."

The original chair of St. Peter was exposed to the veneration of the faithful; an event which had not occurred for two hundred years before. With happy thought, the Pope combined, with the Centennial celebration, the ceremony of a canonization of new saints. On the first day of the festivities, twenty-five heroes of the faith, most of whom had fallen victims in the battle for truth, were declared to be saints of the one true Church. At the close of the festival, two hundred and five missionaries, who had carried the light of the Gospel into Japan, and had sacrificed their lives in the cause of Christ, were solemnly beatified. Among the newly canonized saints, was Peter of Arbues, who had devoted his life to the suppression of vile literature, but whom the enemies of Christianity designated and calumniated as a man of blood; also nineteen martyrs of Gorkum in

the Netherlands, who, at the time of the so-called Reformation, died in the State galleys, by order of the notorious priest-hunter Lumaus. Besides these, were canonized on that same occasion, St. Paul of the Cross, St. Leonard of Port Maurice, and the two holy virgins St. Germaine Cousin, and St. Mary Frances of the Five Wounds.

If the enemies of the Church would condescend to open their eyes, and look intelligently upon these sublime and deeply significant ceremonies, they could not conceal from themselves the fact that it is the Papacy, and it alone, which infuses such extraordinary vitality, ever fresh and vigorous, into the body and members of the Church, and maintains them in the enjoyment of active health and strength. But as it had long been their cherished design to destroy the Church, it was but natural that they should now try to plunge their dagger into the heart of that Church, the very Papacy itself, which lay bare and unshielded before them, and without a friendly hand to avert the impending blow. Once again a fervent prayer was uttered by Pius the Ninth. "Domine defende causam tuam." "Lord defend thy own cause." The Lord hearkened to the cry of his servant. At the critical moment he stretched forth his mighty arm and saved his Church.

Bishop Dupanloup, of Orleans, in France, took the initiative in rallying around the throne of St. Peter a band of brave defenders. Many other bishops re-echoed his stirring appeal to the hearts of the faithful sons of the Church. The effect of their call was marvellous. From France, Spain, Belgium, Holland, Switzerland, Germany, Ireland, from North and South America, from other and even remoter lands, came brave men, young and of mature age, to offer their heart's-blood in defence of the Holy Father. Some hastened to replenish the ranks of the small regular army of Rome, which was then under the command of the brave

General Kanzler. Others were formed into new battalions. These recruits were not all taken from the lower walks of life. Many men of gentle birth, noblemen, dukes, officers of high rank, gentlemen of education and refinement, considered it an honor to march under the standard of the Pope, although as mere privates in the ranks. In consequence of these accessions, the Roman army, toward the close of the year 1867, numbered more than twelve thousand men, and in November of the following year it counted sixteen thousand.

In like proportion, or even greater, sums of money flowed into Rome. Thousands of dollars, hundreds of thousands of francs, were amassed from the savings of the workmen, and from the coffers of the rich, all freely consecrated to the use of the Holy Father, for the defence of property which belonged by equal right to the universal Catholic world.

Garibaldi, too, issued his manifesto in the name of the rebellion, asking for contributions of money. It must be acknowledged that the disturbers of the peace of society are not miserly with their means when needed for the furtherance of their evil designs. One Neapolitan Count remitted to Garibaldi from his own private purse three hundred thousand francs. The red republican rabble and thieves, on receiving their pay, were again ready to do the will of their unprincipled masters. They prepared at once for another attack upon the Head of the Church. Dividing their forces into three divisions, in one of which a son of Garibaldi was in chief command, they invaded the province of Viterbo, on the first day of October. In the eyes of the world it was made to appear that the Italian authorities had confined Garibaldi in the island of Caprera. But he was not the less at liberty to involve the Pope's provinces in the whirlpool of revolution. The first important conflict between the Pope's defenders and Garibaldi's rabble, took place on the 5th of October, at Bagnorea. The Garibaldians were

worsted, suffering heavy losses. Slight skirmishes continued to occur almost daily, till at last, on the 13th of October, a bloody battle was fought at Monte Libretti. Victory once more perched on the standard of the Pope. Again, on the 15th and 16th of October, the Romans remained masters of the field at Vallecorsa and San Lorenzo, and on the 18th of the same month they crowned a long series of victories by a successful attack on the strong fortifications at Nerola.

Even in the City of Rome itself, the fellow-conspirators of Garibaldi were zealously plotting the furtherance of their schemes. On the 22d of October, towards seven in the evening, a terrible explosion took place in the city with a report similar to a sudden clap of thunder, shaking every portion of Rome, and reverberating for miles beyond the walls. A mine had been dug, and filled with powerful explosives, under a tavern in close proximity to St. Peter's Church.

This horrible plot failed of its main object, which was the destruction of the Pope's life, though some thirty poor fellows, composing the band of the Papal Zouaves, who were practicing at the time in a room over the tavern, met with a sudden and violent death. On the same night, the Papal police authorities discovered several parcels of concealed firearms and other destructive appliances belonging to the conspirators. In the seizure of these contraband articles, several persons were killed or wounded. Some inhuman monsters, under inspiration of Garibaldi, had formed a conspiracy to seize the person of the Supreme Pontiff, hold him captive, harass and goad him till he would yield to their demands, and in case he persisted in refusing, to murder him and parade his head on an uplifted pole through the streets.

Garibaldi, meanwhile, escaped from his pretended prison on the island of Caprera, and, after a private interview with the Italian Minister Ratazzi, openly and boldly placed himself at the head of his half-drilled and partially

organized mob. On the 25th of October, he set out toward Rome. Before advancing upon the city, however, he found it necessary to reduce the defences of the little town of Rotondo, about fifteen miles outside of Rome. After a long and desperate struggle, attended with considerable loss of life, he succeeded, by force of numbers, in capturing this outpost.

All Rome was now in a state of consternation, for in a few hours the merciless and vindictive Garibaldians would be battering down the very gates. While the inhabitants were in anxious perplexity regarding the course to be adopted in this terrible emergency, good news arrived. Napoleon, no longer able to restrain the indignation of the French people at the outrageous violation by the Italians of their treaty with France, finally, though not without hesitation and delay, resolved to vindicate the honor of the empire, and to enforce, to a certain extent, the violated treaty. Just at the most critical moment, the 30th of October, four thousand French troops marched into Rome, to the great joy of the inhabitants. Stimulated to new courage, the Papal soldiers were now eager to deliver a powerful and decisive blow to the enemy. The soldiers of France would not be left behind. On the 3d of November, three thousand of the Pope's army, under the lead of General Kanzler, and two thousand Frenchmen, under General Polhes, marched against the invaders, who, to the number of twelve thousand men, under command of Garibaldi, were encamped in and around Mentana. The Garibaldians and the Papal troops met in fierce and bloody battle, while the French troops, as yet inactive, looked on with admiration at the bravery and ability displayed by the Pope's soldiers, who contested, inch by inch, the advance of the twelve thousand Garibaldian invaders. Toward evening, the French reinforcements, who, with a view of testing the ability, loyalty, and earnestness of the soldiers of Rome, had been held in reserve all day, rushed

into the contest, and decided the victory in favor of honesty and of justice.

On the following morning the Revolutionary army surrendered. Their losses in killed and wounded had been ten to one of the Papal army; but what dispirited them more than all their other reverses, was to find on awakening in the morning that they had been abandoned by their leader. The great hero of Caprera, who, the morning previous, had shouted himself hoarse with the cry of "To Rome or to death," instead of waiting for the latter richly-deserved alternative of his vaunting boast, had fled, under cover of night, from his defeated followers, and from his dead and wounded victims.

The citizens of Rome were now relieved from their tedious and painful suspense. Though busy in preparing wreaths of laurel to grace the brows of their returning victors, they found time to care for the sick and wounded among their conquered enemies.

When the reader remembers the vast disproportion in numbers between the Papal army and that of Garibaldi, the great advantage in point of position enjoyed by the latter, the moral, if not material, aid and encouragement extended to them by the Piedmontese, he must look upon the victory of the Romans as something providential. The Pope's defenders fought with such heroic valor and disinterested enthusiasm, that the name of each among them should be inscribed on the page of history.

Here may be related an incident which sets forth the character of the Holy Father in its fairest and most delicate colors. On the 27th of October, he went to the Castle St. Angelo, to visit some Garibaldians who were confined within its walls as prisoners of war. They numbered two hundred. The unfortunate victims of evil counsel and false guidance, knelt down to receive that Father against whom they had raised their sacrilegious hands. Pius addressed them in his usual gentle and winning accents. He smiled as he said: "You see before

PIUS IX AMONG THE GARIBALDIANS.

you the one whom your general calls the Vampire of Italy. It is against me that you have taken up arms. And who am I? A poor old man." Then freely mingling among the unsightly and craven wretches, he spoke to them individually, uttering words of kindness and forgiveness—such, perhaps, as no other man living would have the patience to address to such despicable and treacherous creatures. Seeing them almost devoid of clothing, he assured them that he would have a sufficiency sent to them, and then have them forwarded, every man to his own home, saying: "I merely ask of you, as Catholics, to think of me in a short, fervent prayer to your God." As much moved as such creatures are capable of being, they fell upon their knees and kissed the hem of the Pontiff's robe. The Pope, having given them his blessing, left the jail.

The news of the glorious victory at Mentana spread joy throughout the Catholic world. The French minister, Rouher, in a moment of honorable enthusiasm, went so far as to assert that his France would never permit the humiliation of Rome. The near future was to prove that these words, though true of the majority of the French people, were not authorized by Napoleon III.

TWENTY-THIRD CHAPTER.

THE GOLDEN JUBILEE IN THE PRIESTHOOD.

ONLY about fifteen of the Popes have enjoyed the privilege of witnessing the fiftieth anniversary of their ordination to the priestly office; and even they, as was the case with Gregory the Sixteenth, did not always celebrate publicly this very unusual event. Pius the Ninth, in addition to many other special favors from Heaven, enjoyed this rare privilege. But his golden anniversary was not permitted to pass by unnoticed. On the contrary, it unexpectedly and spontaneously expanded into a celebration of world-wide importance and significance, and which has no parallel in the history of anniversaries.

The first movement took its rise in Bamberg, a city of Bavaria, where, at a meeting of Catholic Societies held in September, 1868, the priest who presided made a proposition to send to Rome, on the golden anniversary of the Pontiff, an address expressive of the fidelity and affection of the Catholic Societies of Germany. The suggestion was accepted and followed up with the utmost enthusiasm; for it required only this spark to speedily enkindle in all Catholic hearts an ardent desire to manifest their deeply seated sentiments of loyalty and devotion to their Supreme Head, and their heartfelt congratulations on the occurrence of this special anniversary. The enthusiasm spread from province to province, from nation to nation, and even the people of Italy, nay of Piedmont itself, decided to celebrate the event by devotional exercises, and by the presentation of substantial gifts to the gray-haired Pontiff.

That this fervid enthusiasm was not a mere passing excitement, which would subside as rapidly as it was kindled, soon became plain to all. On and before the day of the jubilee, deputation succeeded deputation, address followed address, high and low, rich and poor, strove to surpass each other in manifestations of love and reverence for their Supreme Pastor. They brought or sent, to be laid at his feet in token of their good will, most abundant offerings. Francis Joseph of Austria, sent with his best wishes a splendid ostensorium; Napoleon the Third, a costly vestment; the Empress Eugenie, a purse of twenty-five thousand Napoleons; the King of Prussia, a costly vase; the Kings of Wurtemburg and of Hanover, the Queen of England, Dom Pedro of Brazil, the Empress of Russia, and the Sultan of Turkey, sent their written congratulations. Italy, and especially the States of the Church, brought as their offerings the noblest products of nature and art. A private citizen of the United States laid at the feet of the Sovereign Pontiff a solid bar of pure California gold. The pupils of the Sacred Heart Academy near New York, sent to the successor of the Fisherman of Galilee, a golden fish, its hollow inside filled with gold coins fresh from the mint of free America, and accompanied with an eloquent address assuring their Father of the undying devotion of America's daughters to the See of St. Peter. Even the public journals threw open their columns for subscription lists, and turned their sanctums, for the time being, into exchange offices. The "Univers" of France, and "The New York Freeman's Journal," became channels of benevolence, through which flowed, from the hands of the generous faithful to the support and defence of the Holy See, thousands of dollars.

The most numerous body of representatives came from Germany; she sending five hundred of the two thousand delegates sent by the several nationalities of Europe. To them too was awarded the first place at

the presentation ceremony. Prince Charles of Lowenstein, presented to the Pope an elegantly engrossed address in the German language, accompanied by an offering of three hundred thousand dollars.

He was followed by representatives from other nationalities with addresses and costly presents, the grand total exceeding a million of dollars in value. The Holy Father was completely overpowered at sight of this profuse generosity. His heart beat violently, his eyes swam in tears, his tongue grew eloquent, as he acknowledged his thanks for the unbounded kindness of his spiritual sons and daughters throughout Christendom.

Overwhelmed with shame at these magnificent and earnest demonstrations in behalf of the despoiled Pontiff, Victor Emmanuel at last dispatched General Bertoli Viale to Cardinal Antonelli to inquire whether it would be agreeable for the Pope to receive the King's congratulations. The Holy Father politely, though positively, declined to receive empty compliments from his future jailer.

The ecclesiastical celebration, on the 11th of April, was very simple. The Holy Father said low mass at the altar of St. Peter's, in presence of many civil and ecclesiastical dignitaries. The venerable Patriarch of Christendom was filled with profound emotion at the thought of the significance, both as regards this life and the life to come, of fifty long years in the priesthood. Although simple in the extreme, the ceremony was at the same time solemn and impressive. For this aged priest who read the sacred words of the Holy Sacrifice beneath the dome of St. Peter's, the same who fifty years before had pronounced the words of consecration for the first time at the modest little altar of "Father John's," surrounded by his orphan boys, was now the universally-admired and sincerely loved Head of the Catholic Church. As he stood at the altar, there beamed from

his countenance indescribable expressions of sanctity and dignity which charmed the few hundred faithful who enjoyed the happiness of receiving Communion from his venerable hand.

The utmost pomp of the ceremonial could hardly have added to the dignity and solemnity of this simple low mass. To the prayers of the Holy Father on this occasion, tens of thousands of Catholics throughout the world joined their petitions and intentions for his spiritual and temporal happiness.

God alone could count the Communions that were offered, the promises that were made, the indulgences that were gained, the alms that were given; in a word, all that the first mass of the newly-ordained priest is to his family, the golden anniversary of Pius the Ninth was to the whole world.

On the following day, the Holy Father celebrated mass in the Orphans' Chapel, where, fifty years before, he stood at the altar for the first time. His feelings of affection toward these children were such, that he desired them to share in this happy celebration, as though they were the greatest personages in the world. Two other important acts were performed by Pius the Ninth on this day. He published for the States of the Church a general amnesty, by virtue of which many political transgressors were liberated from jail or from exile. To the whole universal Church he proclaimed a general jubilee, beginning with the 1st of June, and to continue for a long time. For he had a new event in view, and one that had not occurred for three hundred years; namely, the calling of a General Council.

He also signalized this golden year by the introduction into Rome of an increased supply of pure and wholesome water, and the foundation at his own expense of an agricultural training school for the sons of farmers.

TWENTY-FOURTH CHAPTER.

THE VATICAN COUNCIL.

IT was no sudden impulse or unpremeditated whim that prompted Pius the Ninth to summon all the bishops of the world to a General Council in Rome. Having had his mind for years constantly fixed on the improvement of society, and on the means whereby this much-needed improvement could be effected, this Grand Council of the Vatican had been long in contemplation. Years before, he had associated with himself a commission of fourteen cardinals for the purpose of considering and discussing the manner, time, and the expediency of holding this council. The first public allusion to it was made at the time of the publication of the Syllabus. Again, in the year 1867, the bishops who were then assembled in Rome petitioned their Chief Pastor that such a council might be called. In the following year, on the feast of Saints Peter and Paul, the Pope issued a Bull, appointing the eighth day of December, 1869, as the day on which its first session would be solemnly and formally opened. All the patriarchs, archbishops, bishops, abbots, and generals of religious orders received instructions to hold themselves in readiness to be present in Rome on that day.

It was to be the duty and the business of the Council to consider and decide what measures were necessary to be adopted and put in force at the present time, in order to ensure an increase of faith and a stricter observance of morals both among the clergy and the laity; to augment the glory of God and the peace and happiness of society.

On the 8th of September, 1868, an Encyclical Letter was

issued and forwarded to the bishops of the Eastern Church, who were not in communion with the Holy See. On the 13th of the same month, another address was delivered to all the Protestant sects. In both of these letters, affectionate appeals were made to the respective parties, urging them to avail themselves of the solemn and universal assembly of the Fathers of the Church, to become once more united in the one Fold and under the one Shepherd. The schismatical bishops of the East were invited to be present at the sessions of the Council, and to take part in its deliberations. The heads of the Episcopal Church were not asked to come; they, of course, not being bishops in any sense.

Among most Catholics, the announcement of a General Council was hailed with unfeigned delight. Great expectations of its salutary influence and beneficial effects were awakened in their hearts. The Eastern churches were so deeply buried in religious indifference that their bishops paid little or no attention to the Pontiff's invitation. The Protestants, with a few honorable exceptions, although well aware of the kind intentions of the Holy Father, treated his admonitions either with angry scorn or irreverent ridicule.

On the appointed day, December 8th, 1869, having been first preceded by the proclamation of a general jubilee, the Vatican Council was opened with great splendor and solemnity. Of the ten hundred and thirty-seven Fathers of the Church who were entitled to take part in the deliberations, seven hundred and sixty-four were present. The others had been dispensed from attendance, principally on account of ill-health. In keeping with his usual custom, Pius the Ninth selected a festival of the Blessed Virgin for the opening day.

On the feast of the Immaculate Conception, 1869, the people of Rome witnessed a scene such as had never been presented to any city on earth; the extraordinary spectacle of an assembly of bishops from every quarter

of the globe ; the fullest Council that had ever been held in the whole history of the Church.

This assembly of venerable prelates, with their various and opposite casts of features and shades of color, and the

DR. JOSEPH FESSLER, BISHOP OF ST. POLTEN.

richness and variety of their different costumes ; with their countless tongues and varied rites, yet all closely united in the one faith, and recognizing the supremacy of the Bishop of Rome, awakened in the hearts of the spectators sentiments of a just pride and of the deepest

gratification. For here was a living, tangible proof of the unity and catholicity of the Church of Christ.

Pontifical mass having been sung by the Cardinal-Dean, Patrizi, and the opening sermon having been preached by Bishop Passavalli, the Council was now about to be formally opened. Bishop Fessler, as Secretary of the Council, carried the Book of the Gospels to the altar. The Fathers of the Church then pronounced their obedience and submission to the Pope, the Vicar of Christ, who, in response, addressed to them an eloquent discourse. To them and to the entire assembly he imparted his blessing.

At the invitation of the first Cardinal Deacon, the Fathers knelt down to pray, while all those persons present, who were not entitled to take part in the Council's deliberations were requested to withdraw. Bishop Fessler read from the pulpit the opening decrees, and inquired whether all present were pleased that the Council should be opened. A vote being taken, all the Fathers answered in the affirmative. Some other formalities having been gone through, the Council was declared to be in actual existence, and the first session was brought to a close. The Pope then intoned the Te Deum, which being taken up by the assembled Fathers, and sung with spirit to the end, terminated this solemn ceremony. Those who had the privilege of assisting at these ceremonies of the 8th of December, 1869, declare that the impression produced upon their minds of the divinity of the Church, can never be effaced.

Without further delay, the various committees entered upon a season of arduous and incessant labor, under the direction of the President of the Council, Cardinal De Angelis, and under the guidance of the different committees. The illustrious Cardinal Reisach, who had been selected by the Pope to act as President of the Council, died before its opening.

The venerable Fathers applied themselves with unre-

mitting zeal and severe application to their important duties. The various questions were first discussed in the congregations, and the decisions agreed upon were announced in the public sessions.

The fact that the bishops differed one from another on certain questions is a matter of no surprise to the reasonable and thinking Christian. He remembers and understands that these Fathers are human, that they had met

CARDINAL REISACH.

together for the expressed purpose of debate and deliberation, and that similar learned and animated discussions had taken place in every one of the earlier Councils of the Church. It was not a spirit of strife, nor yet a selfish attachment to their own individual opinions which animated the Fathers of the Vatican; but an ardent zeal for the Faith of Christ, a burning love for divine truth, and

an earnest desire to exert all their best efforts in understanding and explaining the sublime and profound subjects then under consideration. The stories given to the world by unscrupulous newspaper reporters, about the

CARDINAL DE ANGELIS.

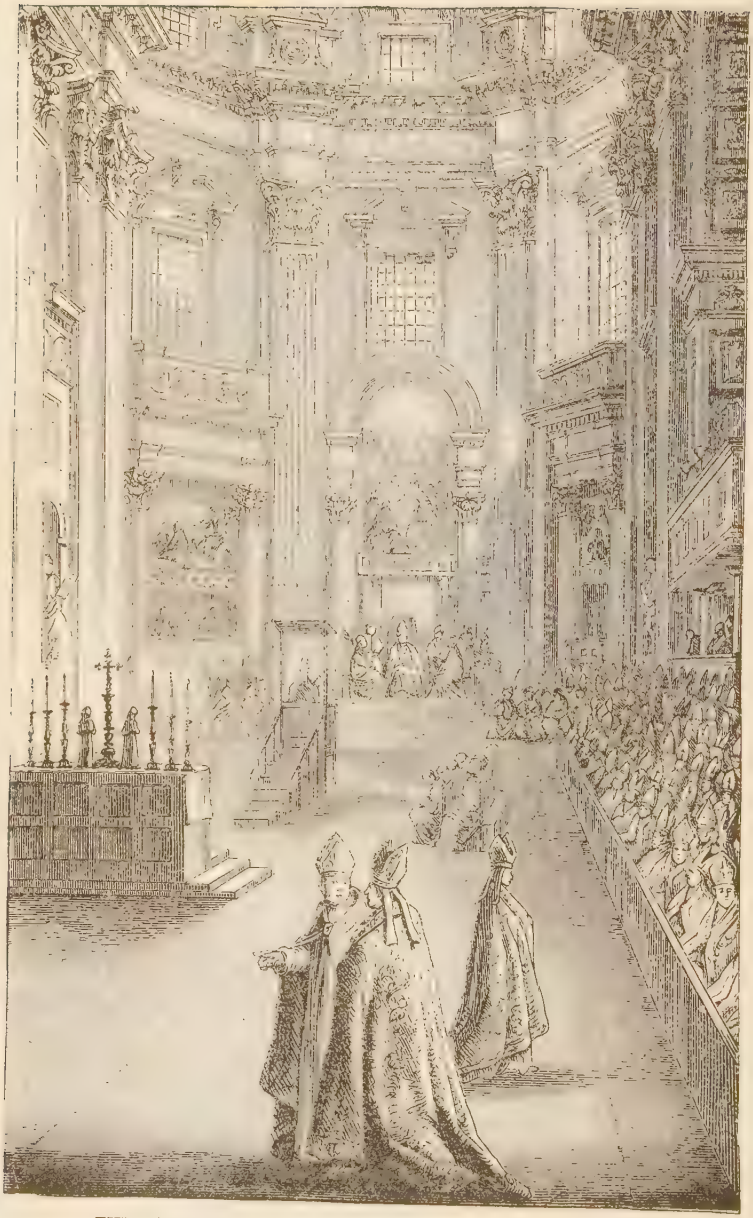
want of harmony and unanimity among the Fathers themselves, and between them and the Supreme Pontiff, were invented and sent forth to the public in the hope of lowering the character of the Council, of neutralizing the efforts being made for the good of society, of perverting

the intentions, and if possible the views of the members and of awakening public distrust in the final decisions.

The two most important public sessions were held on the 24th of April, and on the 18th of July, 1870. In the former of these sessions, the first Constitution, on "Catholic Faith," was brought to a vote. All the Fathers voted in the affirmative, thus condemning solemnly and unanimously Pantheism, Naturalism, and the Independence of Reason, and establishing definitely the relations between Reason and Faith. This dogmatical Constitution "On Faith" was formally promulgated by the Sovereign Pontiff at a public session held on the second Sunday after Easter.

On the 18th of July, the Fathers, in public session, voted on the Dogmatical Constitution, "concerning the Church of Christ." This embraced the four principal questions bearing on the Primacy of Peter; and of these, the fourth contained the dogmatic definition of the Infallibility of the Pope. The session was held in the Council hall in St. Peter's Church, with open doors. Pius the Ninth was present, and read the lengthy prayers prescribed for the occasion. Of the five hundred and fifteen Fathers who were present on this momentous occasion, all save two voted for the Constitution. The Pope, then rising, sanctioned with his supreme authority the action of the bishops, and proclaimed officially the Decrees and the Canons of the "Constitution on the Church of Christ." As he was about to address the assembly, he was interrupted by a burst of acclamations from the crowd, shouting: "Long live the Infallible Pope."

At the very moment of the proclamation, a storm which had been hanging sullenly over Rome during the entire morning, broke forth in wild fury. The lightning flashed through the building, peals of thunder resounded with awful solemnity about the dome over their heads. More than one of the Fathers recalled the morning of thunder and lighting on Mount Sinai, and believed that a new



THE VATICAN COUNCIL IN SESSION IN ST. PETER'S CHURCH.

revelation had come forth from the heavens, as in the olden time when the law of Moses was first delivered to the people. As the last words of the decree fell from the lips of the Father who was reading, a sudden calm ensued; and when the Vicar of Christ entoned the words "Te Deum Laudamus," "We praise Thee, O God," a bright ray of the sun fell athwart his noble features, lighting them with supernatural brilliancy. The choir of the Sixtine Chapel, accompanied by the enthusiastic voices of all present, chanted the Te Deum.

The fact that two of the Fathers voted against the promulgation of this "Constitution," though not against the doctrine of the Infallibility, and that several did not vote either way, proves that no attempt had been made by Pius the Ninth, to deprive them of freedom in voting. The two above-mentioned bishops, as well as all others who had been called home before the vote was taken, sent in, at an early day, their votes in favor of the Constitution; so that this dogmatic definition was proclaimed with the unanimous agreement of the entire Catholic episcopate of the universal Catholic Church, as of divine teaching.

In opposition to this last decision, the venomous fangs of the unbelieving have been spitefully directed ever since. The religious world sees, moreover, the very unusual phenomenon of men who had been previously notorious for their discontent and their hostility to the Church, suddenly converted, and in their young zeal constituting themselves church-fathers and champions in the cause of "Old Catholicity," so-called, and rejecting and ridiculing the "new dogma," although this dogma has always been believed since the birth of Christianity.

In this very perverted zeal of the enemies of the Church, thoughtful and intelligent men discover the strongest evidence of the necessity of defining and settling once and forever the dogma of the Infallibility of the Pope. The very opposition to the dogma but proves the work-

ings of the Holy Ghost in the memorable session of the 18th of July.

The Rock of Peter was made, if possible, more firm than ever before to resist the onslaught of the enemy. The Infallibility is to be, for all ages, a safeguard for the purity and integrity of Catholic faith. The truth of this assertion is becoming more apparent every day, when numbers of persons, dazzled to blindness by their pride of knowledge and intelligence, are emancipating themselves openly from the divine law, and separating themselves from the Centre of religious unity, because, forsooth, their consciences are troubled at these pretended innovations.

TWENTY-FIFTH CHAPTER.

THE FALL OF ROME.

AFTER the solemn public session of the 18th of July, the Fathers decided to suspend for a time their labors in the Council. The devastating fires of war had just been lit in Europe, and the flames, already consuming the lives of two mighty nations, France and Prussia, were rapidly eating their way through an opening which would soon admit sacrilege to the very person of the Vicar of Christ.

This appalling clash of arms, which ended by prostrating and humiliating one of the mightiest nations of the earth, presents many and varied phases, both in its progress and its results, well calculated to arrest the attention of the thoughtful Christian.

In order to conciliate Victor Emmanuel, and to secure for himself, against Prussia, the support of the Kingdom of Italy, which he himself had created, Napoleon III resolved to withdraw from the Holy Father the few French soldiers whom Catholic France insisted upon keeping near his person as a defence against his enemies.

On the 4th of August, 1870, the first detachment of the French garrison, which had remained in Rome after the battle of Mentana, abandoned the States of the Church to the inroads of Garibaldi's human vermin. On the self-same day, France suffered a disastrous defeat at Weizenburg. On the 6th of August, two days later, General Dumont, the commander of the French garrison, took formal leave of the now utterly defenceless Sovereign Pontiff. On the same day was fought the bloody battle near Worth, in which the French suffered a most humili-

ating defeat at the hands of the Prussians. And, as if these two coincidences were not sufficiently striking, another followed within a month. The 2d of September was the tenth anniversary of the fatal day on which the infamous Franco-Sardinian convention—now known in history as the "September Treaty"—had been ratified by the government of France, though never sanctioned by her people. In this "treaty" Napoleon had given formal consent to all the encroaching designs accomplished and projected against the Vicar of Christ by Victor Emmanuel. On the 2d of September, 1870, Napoleon III ended his public career. In a shameful defeat near Sedan he lost his throne, his crown, his power, his personal liberty, and became a prisoner of war in the hands of Prussian soldiers.

The government of Victor Emmanuel, instead of showing any gratitude to France for all its kind offices of the ten previous years, abandoned Napoleon to his fate. It has become a well-known fact in history that, in the very hour when France lay gasping and bleeding in the talons of the Prussian eagle, Italy clasped hands with Bismarck, formed an alliance, and vowed eternal friendship with Protestant Prussia. This fact soon became apparent to Christendom. For both parties were heard, first to whisper, and afterward to proclaim aloud: "Now is the time to fall upon Rome, and to complete Italian Unity." The Kingdom of Italy, in its traditional greed for its neighbors' goods, was only too eager to act upon this suggestion of the now mighty and victorious Prussia. Setting at defiance for the hundredth time all regard for honesty, justice, and decency, the Italian army prepared to march into the Pope's dominions. At the same time King Victor Emmanuel had the effrontery to dispatch Count San Martino with a note to the Holy Father, in which the invading King coolly requested the aggrieved and defenceless Pontiff to give his consent to this act of robbery.

Pius the Ninth received the messenger with dignity, but rejected all his propositions with a stinging rebuke, which ought to have made his enemies blush for shame. To the assurances of the Piedmontese envoy that his government would surround the independence of the Church with all possible safeguards, the Pope replied vehemently: "You are whitened sepulchres; I know you not, and will not know you."

PIUS THE NINTH.

Victor Emmanuel was too impatient to await the return, from Rome, of the envoy who was to bring the final answer of the Pope. In obedience to his orders, the Papal territory was invaded on the 11th of September by a Piedmontese army of sixty thousand men,

who marched across the boundaries from three separate points.

On the morning of the 13th, this new outrage perpetrated by a King, who claimed to be a true son of the Church, was announced to the Roman citizens by the Minister of War. A proclamation was also issued declaring the city to be in a state of siege, and exhorting all peaceable persons to remain quietly in their houses, and thus deprive the disturbers of the public peace of all pretext for an outbreak. At the same time, were secretly circulated among the Roman soldiers, copies of an order from Victor Emmanuel, which contained promises of aid and protection if they would desert the standard of their legitimate Sovereign. Of the native Roman soldiers, a mere handful turned traitors, but the fidelity of the Zouaves could not be shaken.

At the advance of the Italian troops, the three or four thousand Roman soldiers who were scattered at various outposts beyond the walls, finding themselves unable to make any effective resistance, fell back for protection; some to Rome, and others to Civita Vecchia. During these marches through an open country, which offered every facility for safe desertion, not one soldier left the ranks, although they had been assured of finding a welcome, security, and protection, from the Piedmontese generals, who were only a few miles in their rear.

On the morning of the 19th of September, the entire Italian army stood before the gates of Rome. The commanding general called upon the Pope to surrender the city. The Pope replied: "Though we may not prove strong enough to keep the invader from our homes, we will let him see that he shall never enter with our consent. If he persist in acting the part of a robber, we must treat him as such; if he will use violence and overpower us in our honest efforts to defend our property, our altars, and our firesides, let him do so in his true character. Let all right-minded men have an oppor-

tunity to judge his conduct and pronounce sentence." The defenders of the Holy Father, numbering about ten thousand men, then prepared to offer a vigorous resistance to the invading army.

General Cadorna, a renegade monk, was commander-in-chief of the invading army. Having sent flattering promises to the soldiers of the Pope, and having distributed among them both arms and money, he was now looking for a mutiny in their ranks. Disappointed in his hopes in this regard, he resolved to make an attack upon the defences on the following morning.

On the afternoon preceding that portentous day, the Holy Father went to offer up a few prayers in the church of St. John Lateran. Thence he repaired with some attendants to the neighboring chapel of the "Scala Santa," or the "Sacred Stairs," which our Saviour ascended when led captive to the house of Pilate. Notwithstanding his feeble state of health, he climbed on his knees, the usual mode of ascent practiced by pilgrims, these twenty-seven steps sanctified by the feet of Jesus Christ.

On reaching the top, he prostrated himself before the altar which contains some venerable relics of the Passion, and, in a voice broken by sobs, uttered the following prayer, every word of which was taken down privately by one of the attendants: "O great God! my Lord and my Saviour! Thou, of whose servants I am the servant and the unworthy representative, I implore Thee by the precious blood shed, of old, upon these very stones, by that blood of which I am the supreme dispenser, by the anguish, by the sacrifice of Thy divine Son, who willingly ascended these self-same stairs of opprobrium to offer himself as a holocaust for the people who insulted him, who were about to slay him; O have pity, I beseech Thee, upon Thy people, upon Thy Church, which is Thy well-beloved Spouse, and upon me, Thy unworthy servant. If it be Thy holy will, hold back Thy chastis-

ing hand, turn away thy just anger. Do not permit the sacrilegious feet of the enemy to desecrate thy holy places. Spare my people, for they are also thine. If there must be a victim, O then, dear Lord, take me, but spare them. Sacrifice thy unworthy servant, thy undeserving representative. I am old; too long have I lived; let me be sacrificed. Mercy, O my God, mercy. But come what may, let thy holy will be done." As he rose from his knees, the attendants were in tears. Their emotion was heightened, if possible, when, on their return from the chapel, the Pope stopped for a few moments on an eminence, whence he could look out upon the vast encampment of the invading army. As he gazed upon the wilderness of military tents covering the whole surrounding country for miles, and actually saw the gaping mouths of the enemy's cannon pointed directly in his face, ready to vomit their destructive contents upon his very person, upon his home and the homes of his people, he seemed to choke with anguish, till a flood of tears came to his relief. He looked long and silently upon this awful scene. Then, quietly turning away from the contemplation of his sixty thousand enemies, he perceived, in the Square of St. John Lateran, the handful of Roman soldiers who on the following day were to meet the powerful army of Piedmont. "Alas," he said, "they are very few, yet too many to be slaughtered. God's will be done." As he passed before them, he gave them his blessing.

As soon as the presence of the Holy Father was discovered by the inhabitants of the neighborhood, they flocked toward him in eager throngs, to testify their unfailing devotion and loyalty, and to cheer and encourage him in that hour of harrowing depression. "Holy Father," they cried, "keep out of danger. Save yourself for our sake. Don't expose yourself to the cannon-balls of our besiegers. We know, perhaps better than you do, that your death is a very important part of the pro-

gramme to-morrow." As he extended his hand to bless them, they knelt down, and then rose with an enthusiastic and heartfelt cry of "Long live Pius the Ninth, our Pontiff and King." It was growing dark as the Holy Father alighted from his carriage and entered the Vatican. Rome has not seen him since that day, for he has not since passed the threshold of his door.

On the following morning, at five, the besiegers sent their first bomb-shell into the Eternal City of the Popes. A few minutes later and a shower of shell and shot was falling in every quarter. An attempt made by the Piedmontese to storm the fortifications proved abortive. Though the walls in many places were very old, much decayed, and but thinly manned, the enemy failed in every effort to force a passage. The Pope's defenders fought bravely and with much skill. Considering their small numbers, imperfect accoutrements and scanty weapons of offence, they worked wonders; and disputing the approach of the enemy step by step. But the powerful artillery of the latter, concentrating its heavy and continued pounding on a weak portion of the wall, about midway between the gates of Pia and of Salara, at last effected a breach of about thirty yards in width. Several regiments of the assailants were at once marched on a run to this opening, and were about to throw themselves into the city, when they were met by a well-directed fire from the beseiged. The enemy hesitated, halted. Several Piedmontese officers, among them two colonels, fell dead while endeavoring to lead their faltering men up to the breach. The attacking party still hesitated, and finding themselves under a galling fire from the Papal Zouaves, at last fell back in a panic. The Zouaves, without ceasing their well-directed fire, raised a shout of triumph and defiance. "Long live Pius the Ninth," they cried. The enemy, recovering from their panic, raised the shout "Long live the House of Savoy," and returned to the attack. The Papal Zouaves, massed in a solid and steady body, were

preparing to receive them with drawn bayonets. At that moment, a white flag of truce was seen approaching from the direction of General Kanzler's head-quarters. Orders were given to the Papal forces to cease firing. The men, on hearing this unexpected order, looked at each other in astonishment. It was worse than a cannonade from the enemy. Indignation, shame, grief was on every soldier's brow. Some cried, others threw down their arms in sheer anger and disappointment. But all submitted to the instructions of the Supreme Pontiff, not to shed another drop of blood. An officer carried the white flag to the breach, waved it as a signal of surrender. It was half-past ten in the forenoon.

But neither the flag of truce nor the cessation of fire from the Romans had the effect of checking the furious onslaught of the Piedmontese. They rushed wildly through the now undisputed, undefended gap, and with drawn bayonets fell upon the Zouaves, after these had ceased fighting, wounded them, wrested their arms from them, stole their horses and even rifled their pockets.

The opposing generals Kanzler and Cadorna held a parley, and among the demands made by the latter and reluctantly acceded to by the other, was that "The City of Rome, with its complete armaments, its flags, magazines, and every object belonging to the Pope's government, should be handed over to the army of His Majesty, the King of Italy." Thus at last, the revolutionists of Europe had completed their work to the full satisfaction of their aiders and abettors in Paris and Turin; but not to their own, for they will at no distant day, demand more.

The Roman army suffered a loss, in the battle, of sixteen killed and fifty-eight wounded. The losses sustained by the Piedmontese were never given to the public, but it is known that their wounded filled all the hospitals of Rome; the Hospital of Consolation alone having more than a hundred of them within its walls.

Before retiring on the night preceding the battle, the

Pope gave orders to be called as soon as the attack on his city would commence. The order was unnecessary, for the first sound of the guns found him already up and standing at his window. Several of the cardinals and of the principal men of Rome gathered about him in his apartments. The diplomatic body, in obedience to a wish of the Pontiff, expressed a few days previous, came in at a very early hour, and were present at the mass which he celebrated at his usual hour of seven o'clock. The booming of the great artillery seemed to mingle with the sacred words of the Holy Sacrifice, and to respond in terrific tones to the invocations of the litany of the Blessed Virgin recited by the cardinals. After his own mass, the Pope assisted at a second, his countenance wearing an expression of bland serenity. But what must have been the inner sentiments of his great heart! Well might he say: "My soul is sorrowful even unto death." It was near nine o'clock when he rose from his devotions, and walked calmly to his audience-room. The whole diplomatic corps, to the number of seventeen, were in waiting. As he entered the room, it was observed that the serenity of his face had vanished and was replaced by an expression of intense agony. After mournfully addressing a few kind words to each of the persons present, he sat down and invited the rest to do the same. He then delivered to them, in a familiar and friendly tone, a very touching address. His voice was clear, his manner deliberate and solemn. The booming of the cannon punctuated his sentences, and he would sometimes stop for a moment, when the noise was greatest, to turn his eyes towards the window, whence he could see the cruel bombs bursting over the heads of his people, and laying their homes in ruins.

He began his informal conversation, by recalling the memories of similar events in the past; saying: "Once before, the diplomatic members gathered about me, to aid me in an hour of tribulation and sorrow. It was in

1848, not here, but in the Quirinal..... I have written to the King. I do not know whether my letter has reached him. But, whether it has or not, I have now no hope of touching his heart, or of arresting his ungracious proceedings..... Bixio, the notorious Bixio, is here at our doors, supported by the Italian army. He is now a Royal general. Years ago, when he was a simple republican, he made a promise, that should he ever get within the walls of Rome, he would throw me into the Tiber. In an hour or two, he may fulfill his promise. Were it not for the sin which he would entail upon his unhappy soul, I would not make an effort to thwart him. May Heaven forgive him..... Only yesterday I received a communication from the young gentlemen of the American College, begging, I should say demanding, permission to arm themselves and to constitute themselves the defenders of my person. Though there are few in Rome in whose hands I should feel more secure, than in the hands of these fearless young Americans, I declined their generous offer with thanks, and bade them devote their kind efforts to caring for my wounded soldiers.

"Yesterday, on my way to the chapel of the Scala Santa, I saw the flags of the different nationalities waving over their respective establishments throughout the city. I realized with pain that these colors were flung to the breeze by these people to save their property and lives from the invaders, to extort from them the security and respect which my poor flag is no longer able to afford. I would be glad, gentlemen, to say that I rely upon you, and upon the countries which you have the honor to represent, for deliverance from my difficulties and for the restoration of the Church, as was the case in 1848. But times are changed. The poor old Pope has now no one on earth upon whom he can rely. Relief must come from heaven. Still, gentlemen, remember that the Catholic Church is immortal."

About half-past nine o'clock, an officer came in haste

from General Kanzler, with the news that a breach had been made in the defences, and that the enemy was preparing to enter the city. The diplomatic members withdrew to an adjoining room, leaving the Holy Father in consultation with Cardinal Antonelli. After the lapse of a few moments, the Pope recalled them, and, in a voice trembling with emotion, said: "I have given the order to capitulate. For although we are able to hold out for some time longer, such a course would be worse than useless. Abandoned by all the great Powers, we would be compelled to surrender sooner or later, and I do not wish to shed another drop of blood to no purpose. You are witnesses, gentlemen, that our enemies are entering by violence; that if they break in my doors, they do it with arms in their hands; and yet, not until after an effort on our part to save our homes from desecration and pillage. We have done enough to define the righteousness of our position, and to afford this generation and all posterity an opportunity of pronouncing just and impartial judgment on this day's proceedings. History will vindicate the claims of my dutiful subjects to loyalty and obedience. But I must try to forget myself. Gentlemen, I am deeply concerned for the safety of those devoted sons of the Church who have come from foreign countries to defend the Citadel of Catholic unity. You will please to look after their interests, save them from the violence of the Garibaldians, and, if possible, forward them speedily to their respective countries. My own soldiers I now absolve from their oath of allegiance to me. For the rest, I beg of God to grant me courage and strength." Then, with tears in his eyes, and his voice broken by sobs, he bade a last farewell to his diplomatic corps.

His duties as Father having now been discharged, he applied himself at once to his duties as lawful Sovereign of the States of the Church. Before night, Cardinal Antonelli succeeded in sending privately, through the

well-guarded lines of the enemy, to all the great powers of Christendom, an allocution of the Supreme Pontiff, in which he formally protested against that day's injustice, and solemnly declared his unalterable determination never to relinquish his claim to the patrimony of St. Peter. This was a solemn hour, the "hour of the powers of darkness." The political firmament of Europe was overcast; the sun of religion was darkened; justice and truth could give no light; the foundations of the strongest governments were rent in a thousand pieces; France and Prussia were deluged in blood; the graves of past offences were suddenly opened, and the shrieking ghosts stalked vindictively from Paris to Sedan, from Sedan to Berlin, from Berlin to exile. The veil which had concealed for twenty years the dark designs of Napoleon's policy was rent in twain.

Meanwhile, the greatest consternation prevailed among the inhabitants of Rome, for a swarm of human vermin from all parts of Italy poured into the city immediately after the capitulation. Some four or five thousand degraded vagabonds, most of them fugitives from justice in their own provinces, had been encouraged by the Piedmontese authorities to follow in the wake of the invading army, for the purpose of entering Rome, and as the army advanced, to shout welcome in the name of the Roman citizens. The prisons were now thrown open, and the culprits let loose to swell the mob. For two whole days and nights the city was in a state of fearful distraction. The passions of the malcontents, which, during ten troubled years, had been gradually gathering force, now, emancipated from the restraint of fear, and stimulated by victory and sympathy with the invaders, showed themselves without disguise, even in the precincts of the Vatican dwelling. The rabble entered the churches and monasteries in search of booty. They broke into private houses, and carried off whatever they could lay their hands upon. Life, property, female honor, were at the

mercy of these lawless spirits. Persons suspected of sympathizing with the cause of the Pope were murdered on the streets or thrown into the waters of the Tiber. Buildings were demolished. Confessionals, pulpits, kneeling benches, missals, rituals, and other church furniture were brought out into the streets, heaped up and set on fire. Pictures, images and crucifixes were stolen, and carried along the streets in derisive triumph. When the terrified citizens applied to Cadorna, the Italian general, for protection, he replied with wicked indifference: "Let the people enjoy themselves."

The hour came for the departure of the Roman prisoners of war. The Papal Zouaves were the last to leave the city. As they stood in the Square of St. Peter's, the officer in command ordered them to present arms, at the same time raising his sword and crying: "Long live Pius the Ninth!" This shout, taken up and repeated by the whole corps, had the effect of bringing the Pope to his window, which he opened, and showed himself to the eager soldiers. Then stretching out his arms, as if to clasp them to his heart, and raising his eyes to heaven, he gave to his late defenders a last benediction. "Long live Pius the Ninth!" cried a thousand voices. The Zouaves discharged their pieces in the air as a parting salute. Hats were thrown aloft, handkerchiefs were waved, arms presented, cheer after cheer of defiance rent the air in behalf of the outraged Pontiff. The soldiers, as they marched from the spot, wept at the thought of leaving the Holy Father a prisoner in the hands of his enemies. Pius himself, when he saw his devoted friends disappear in the distance, fell back in a swoon, and was borne to his chair by some clergy in attendance. The weakness was only momentary, for he soon rallied and expressed a wish to be alone. Going to one of the large picture galleries, he paced the floor to and fro with a quick, nervous step, his hands behind his back, his eyes upon the ground, and his whole person betraying the

most acute and racking anguish of mind. So deeply absorbed was he in agonizing reflections upon the misfortunes of the Papacy, that he did not notice the entrance of General Kanzler, his wife, and Father Vanutelli, till they had prostrated themselves before him. Although plunged in the most poignant distress of mind and body, he addressed his visitors in friendly tones. To the general's wife, who wept profusely, he addressed inquiries concerning the condition of the hospital in which she had passed the preceding day, asked about his wounded soldiers—their number, their injuries, whether they were well supplied with bedding, food, medicine, and priestly attendance. "Poor fellows," said he. "May Heaven bless them, for they loved me dearly! Oh! this is an atrocious crime! I find it hard to forgive the perpetrators."

To give a color of justice to their iniquitous acts, the Piedmontese government ordered a general election to be held on the 2d of October following. Votes were to be cast, saying "yes" or "no" to the question, whether the subjects of the Pope wished to give him up for Victor Emmanuel. Every one was permitted to vote—even the five thousand camp-followers, and whole companies of Italian soldiers.

The Romans themselves kept away from the polling-places. The returns showed forty thousand for Victor Emmanuel and forty-six for the Pope. Some inquisitive persons, experienced in popular elections, counted the hours allotted for voting, the number of polling-places, the number of ballots cast, and, allowing but one minute for each vote, proved that, under the circumstances, several days, instead of a few hours, would be required to deposit these forty-six thousand tickets. The inference is obvious. The election was a mockery. But the invaders were satisfied, and who could find fault or raise an objection? By virtue of this expression of the people's will, a decree was promulgated on the very day of

the election, declaring that the city of Rome, with the adjacent provinces, now formed an integral part of the Kingdom of Italy.

Italian unity was now complete.

Pius the Ninth never doubted for a moment the fidelity and loyalty of the well-disposed people of Rome, and he never loses an opportunity to applaud their earnestness, bravery, and spirit of self-sacrifice at the time of the siege, as well as their noble and consistent demeanor under the unjust and illegal government of Victor Emmanuel.

The fall of Rome, though it excited deep indignation in the hearts of all just men, yet, occurring as it did, so close in point of time to the overthrow of the French Empire, received barely a passing glance from public men. The same circumstance also favored the designs of the European Powers, which were either unwilling or afraid to interfere between the Papal and the Italian governments.

In every conflict which took place from 1859 to 1870, between the defenders of Pius the Ninth and his enemies, the gallant sons of Ireland were ever foremost in the place of danger and of honor. So disinterested, honorable, and brilliant was their conduct at Spoleto, Castelfidardo, and even Rome itself, that the Holy Father, in grateful recognition of their services, conferred special honors and decorations on many of their number.

TWENTY-SIXTH CHAPTER.

THE POPE A PRISONER.—"THE DAYS OF PETER."

THE years which have intervened since the fall of Rome have been, under one aspect, tedious years of incessant suffering and of deep humiliation for the Supreme Pontiff, though, on the other hand, and in a more sublime sense, they have been years of consolation and exaltation. The Piedmontese invaders, not content with having descended like ravening wolves on a defenceless fold, have prepared for the chief Shepherd a series of trials and vexations which they continue to renew and repeat day after day, hour after hour. As he looks out of his prison window, he is compelled to witness the most distressing scenes. He sees the Eternal City of the Popes desolated by a herd of hungry, grasping, Italian politicians; the sacred precincts of consecrated sanctuaries polluted; venerable cloisters and charitable institutions robbed of their rightful and time-honored possessions, and stripped of their sacred character; his clergy insulted; his religious sent adrift, friendless and penniless, upon a cold world; and no Power in Europe, Catholic or Protestant, to utter a word of protest against all this sacrilegious injustice. Only one small State, the Catholic Republic of Ecuador, in South America, was found to possess the courage to raise its official voice in condemnation of the iniquity.

But, although the official tongues of governments have been paralyzed by a cowardly fear, the voices of the Catholic people throughout the earth, are loud in reprobation of the dishonest and dishonorable policy of the unscrupulous Piedmontese king and government.

Of the two hundred and fifty-five Popes, who, since the reign of St. Peter, preceded Pius the Ninth, carrying in long and stately procession the Cross of Christ upon their shoulders, not one had reached the years of Peter. Among those who enjoyed the longest reigns, three attained to the twenty-third year of their Pontificates, namely, Sylvester the First, Adrian the First, and Pius the Seventh. The last reigned twenty-four years. Pius the Ninth, therefore, was the first Pope in eighteen hundred years to enjoy the privilege and to feel the weight of governing the Church for a greater length of time than did even the Prince of the Apostles himself. He is the first to practically contradict and subvert the venerable proverb held for ages as unquestionable: "Thou shalt not see the days of Peter." In this extraordinary occurrence, the Catholics of Christendom discovered a fitting occasion for tendering to the Head of their venerable Church a grand demonstration of their fidelity and affection. Delighted at the favor of a plenary indulgence, granted in honor of this remarkable festival by Pius the Ninth, on the 4th of June, 1871, they came in pilgrim bands from all quarters of the globe, and laid their testimonials of respect, sympathy, and love at the feet of the Supreme Pontiff. From Australia, from Ireland, France, Germany; from America and Africa; from the proud and opulent centres of European civilization; from the log villages of the Christianized Indians on the Pacific slope, they came in eager throngs to assure their common Father that they were his dutiful children, and would so continue till death.

The deputations were so numerous that the Holy Father was obliged to devote the whole of his time, not only on the day itself, the 16th of June, to their reception, but weeks and months previous and subsequent. The addresses were carried aside in large basketfuls; the telegrams in one single day numbered thousands. Those who could not come to Rome celebrated the day at

home. Meetings were called wherever a congregation existed, and eloquent addresses, teeming with expressions of sympathy for the gray-haired hero, were drawn up and forwarded to Rome. Bonfires blazed, cannon in voice of thunder proclaimed the event. In St. Peter's Church, the mosaic likeness of the Pope, which hung above the brazen statue of St. Peter, announced in letters of gold to the nations of the earth that Pius the Ninth was the first Pope to reach and pass the years of St. Peter's reign. Those who stood before the ancient statue, and bent their heads to kiss the foot of that venerable relic, gazed with deep emotion upon the image of Pius, and congratulated themselves and thanked God for having given them a second Peter, heir not only of his throne, authority and power, but of the struggles, valor and heroic patience of the first Pope.

It was, moreover, a season of edification and spiritual profit for the participants. For on this day, hundreds of thousands offered their communions for the prisoner in the Vatican, millions renewed the profession of their faith, old and young vowed undying fidelity to the Holy See. In Germany, France, Italy, and other countries, many of the principal people wore emblems of mourning in sign of their sympathy for the Holy Father. The ladies of Rome resolved to abstain from all luxuries, in order to devote the money thus saved to the maintenance of their imprisoned sovereign. Even poor working girls and innocent children saved their pennies and sent them, as Peter's pence, to the Holy Father, whom this torrent of gifts from all lands now raised to a position of ease and tranquillity never dreamed of by the Piedmontese.

Toward his Invaders the Holy Father has rigidly maintained the position of a wronged and despoiled Sovereign. No matter how manifold and skilfully planned the snares are and were which these people have laid, by parliamentary proceedings, official measures, or secret approaches, to decoy him into concession,

they have never been able to move him from his position of firm but dignified protest. When his enemies, tired of using ineffectual artifices, have resorted to threats, he has always confronted them with the majesty of the High Priest; uttering protests and condemnations which each time caused the foundations of the Piedmontese government, notwithstanding appearances to the contrary, to tremble to their very base. On more than one such occasion, he has extorted from his oppressors an unwilling acknowledgment of his great personal courage, which they affect to consider unreasonable obstinacy. But courage like that of Pius the Ninth is rare indeed. It has, in the course of his long and eventful life, been proved by every test—by distressing and painful maladies, by war, by exile, by raging seas, by burning deserts, by the imminent and constant risk of assassination, a risk which has shaken very strong nerves, a risk which severely tried the adamantine fortitude of Julius the Second. It is now undergoing the test of a cruel, protracted, and excessively irritating imprisonment. It will stand this last test as triumphantly as any of the others.

In order to throw over their spoliation the veil of justice, and to forestall the intervention of the Pope's friends, the Piedmontese have voted him an annual stipend of three millions of francs and a so-called code of guarantees; without, however, showing satisfactorily what is to be the guaranty of these guarantees. Against these acts the Sovereign Pontiff has all along protested, and condemned, moreover, the iniquitous laws or decrees by which church establishments have been deprived of their right to exist and plundered of their means of existence. To the great Powers of the earth, who have tacitly and passively permitted the perpetration of these outrages upon a legitimate Ruler, and upon an unwilling and oppressed people, the Vicar of Christ has addressed himself more than once in scorching rebuke, the more cutting because well deserved. He has also declared that

he will receive no diplomatic officer who would be accredited to the Piedmontese court, and even to this day no ambassador to that government has crossed the threshold of the Vatican Palace.

Pius the Ninth presents to the world, as prisoner of the Vatican, which he cannot leave without exposing himself to the indignities of the Piedmontese invaders, a spectacle of sublime greatness; for amid all his difficulties he maintains an equanimity which charms all who have the happiness of being admitted to his presence.

Wherever the Holy Father sees his children oppressed, he raises his voice in admonitions and warnings, and those who believe in Jesus Christ imbibe, in the height of their sufferings, new courage, and look with confidence upon their great Pope, who himself verifies the words of Christ: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16 : 18.)

Who doubts for a moment that Pius will continue to govern the Church with a firm and strong hand, and, worthy of the spirit of the Redeemer, never grow tired? It is true, his persecutors in Rome have made it a matter of impossibility to carry out the grand ceremonial of the Church; it is true that he is obliged to enact many of his measures in secret; but where there is question of principle in governing the Church, he acts with his well-known apostolic heroism, which, while not fearing death upon the cross, yearns for the palm of the martyr.

Three months subsequent to his spoliation and imprisonment, he, to the great joy of millions, declared St. Joseph the universal Patron of the Church. In June, 1875, at the request of Catholic Christendom, he consecrated the universal Church to the Sacred Heart of Jesus. Three times, too, in the years 1873 and 1875 he announced the creation of Cardinals. These were the Archbishops of Posen, of Westminster, and of New York.

The year 1875 was a year of jubilee. He was unable

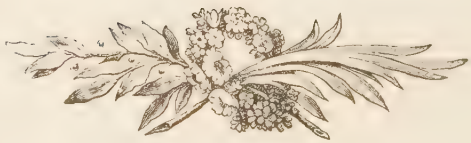
to announce it in Rome with the usual solemnities. The Porta Sancta, the holy gate in St. Peter's Church, remained closed, but he did not fail to open the graces of Heaven to the faithful. Again, old and young, great and lowly drew near to the Lord with prayer. Can it be doubted that Jesus Christ heard these prayers, and in His own good time will turn mercifully toward His persecuted Church.

History repeats itself. As was the case during the reign of terror in Rome in 1848, the present invaders evince a great desire for the property of the Church. There is an erroneous impression, and a very common one, industriously propagated by persons hostile to Catholicity, that the Church property of the Papal States had been accumulated at the expense of the Italian people, and that the churches were supported by taxation. This is far from being true. The great mass of Church property in Italy were the donations of pious persons. Some of these donations of churches and lands date back to the fourth century, to the time of the Emperor Constantine, and they have been accumulating through the lapse of thirteen centuries. The Church undoubtedly did possess great wealth in Italy, but this wealth never was procured by taxation of the people.

Nor is it to be supposed, because the Church possesses great wealth in Rome, that therefore the individual members of the clergy are rich. The yearly income of a priest in Rome would not support the daughter of a Protestant clergyman six months at a fashionable boarding school, and by the most rigid economy he could not save in twenty years enough to defray the expenses of a single evening party in this country. There are wealthy clergymen in Italy, no doubt. When the heir of a large property enters a theological seminary, studies for the Church and is ordained a priest, he does not thereby lose title to his father's property. He is as wealthy as a clergyman as he would have been as a layman. The

principal wealth of the Church consisted in the lands, mostly bequests of persons long since dead, of the buildings erected by voluntary offerings, of vestments, chalices, altars, libraries and the like, things directly consecrated to the service of God. Hence the cry raised by the impecunious government of Victor Emmanuel, that the clergy were too wealthy, is not based upon truth. The clergy did not own and could not spend for their own private purposes what was consecrated to God. Because a priest celebrated mass with a gold chalice, at a costly altar and before a valuable painting, he was not therefore a rich priest.

In the Quirinal Palace, itself the property of the Catholic community, and set apart by them as a home for their Holy Father, the poverty-stricken politicians of United Italy are even now enacting laws to legitimatize their past and anticipated robberies.



TWENTY-SEVENTH CHAPTER.

PIUS THE NINTH AND THE AMERICAN CHURCH.

IN union with all the household of their cherished faith, the Catholics of these United States hope and pray that their beloved Father, Pius the Great, may be destined by Heaven to live long enough to hear the united choirs of Christendom peal forth, in every temple on the globe, in thanksgiving for the triumph of the Church of Christ over its enemies, the grandest Te Deum the world ever heard. They hope to see, at no distant day, the Holy Father enjoying in peace and happiness the Temporal Power, which is so necessary for his freedom of action in directing and fostering the spiritual interests of Catholicity.

A glance at the conduct of the Chief Pastor in his dealings with the affairs of the Church, must convince the observer of one very important and undeniable fact, namely, that he, like all his illustrious predecessors, took the greatest care to man the Bark of Peter, whether in the waters of Australia, in the New or in the Old World, on the yellow flood of the Mississippi or on the Tawny Tiber, on the St. Lawrence or on the Hudson, with well-tried, experienced, bold, and gallant captains. During his reign he has erected no less than twenty-five archbishoprics, one hundred and seven bishoprics, and twenty apostolic missions.

He has himself clothed with the scarlet nearly all the cardinals now living, and named more than two-thirds of the bishops in the world. To the Church in America, which has been blessed by Providence with so much prosperity, the Holy Father has been exceptionally kind.

Thirty years ago, when Pope Gregory the Sixteenth was called to his blessed reward, the Catholics of America were overwhelmed with sorrow and anxiety. Even when he was Cardinal Cappellari and Secretary of the Propaganda, this Pope took personal cognizance of the affairs of the young American Church, learned her wants, understood her peculiar position amid a Protestant community, sympathized with all her hopes and fears, and foretold her future greatness. "What interest," inquired the Catholics of America, "will the new Pope Pius take in the affairs of our struggling Church? Will he lend as ready an ear as did his predecessor to our requests? Will he know as thoroughly what is necessary for our existence, for our elevation, for our growth and diffusion?" To-day the Church in America replies with gratitude. Her expectations have been surpassed. Pius the Ninth has always cherished for her a warm and affectionate regard.

He soon saw and understood the vast importance of the emigration to America, and the immense impulse that it was to give to Catholic affairs in this new country. Knowing that these flocks would require shepherds, he therefore erected new bishoprics where circumstances permitted, and in other places apostolic vicariates, to meet the spiritual wants of the faithful till sees could be established. The following sees have been erected by the present Pope: Albany, N. Y., with the present illustrious Cardinal of New York for its first bishop; Buffalo, N. Y., Cleveland, O., Galveston, Tex., were made bishoprics in 1847; Monterey, Cal., Savannah, Ga., St. Paul, Minn., Wheeling, W. Va., Santa Fé, N. M., Nesqualy, Wash. Ter., in 1850; Burlington, Vt., Covington, Ky., Erie, Pa., Natchez, La., Brooklyn, N. Y., Newark, N. J., in 1853; Portland, Me., in 1855; Alton, Ill., Fort Wayne, Ind., Sault St. Marie, Mich., in 1857; Columbus, O., Grass Valley, Cal., Green Bay, Wis., Harrisburg, Pa., La Crosse, Wis., Rochester, N. Y., Scranton, Pa., St. Joseph, Mo.,

and Wilmington, Del., in 1868; Springfield, Mass., and St. Augustine, Fla., in 1870; Providence, R. I., and Ogdensburg, N. Y., in 1872; San Antonio, Tex., in 1874; Peoria, Ill., in 1875.

In 1876 he erected an apostolic vicariate in Walla Walla; in 1851, in the Indian Territory and Nebraska; 1853, in Northern Michigan; in 1857 in Florida; 1868 in North Carolina, Colorado, and Idaho; 1869 in Arizona, and 1874 in Brownsville, Tex., and Northern Minnesota.

By creating bishops and archbishops he facilitated the frequent calling of provincial councils.

He encouraged every measure which was adopted to strengthen the faith and increase the piety of the faithful. When, in 1847, the Catholics of America petitioned to be placed under the patronage of Mary Immaculate, he could not conceal his great delight, and hastened to grant the request.

In his eagerness to remove all cause of complaint on the part of American Protestants, he permitted, in the same year, the oath of office, pronounced by a bishop-elect when about to be consecrated, to be so modified as not to wound the most delicately sensitive republican mind. The ordinary form of oath contains expressions peculiar to the feudal system of the Middle Ages, but which the enemies of the Church in the United States might pervert and misconstrue to mean that the Pope claimed, and the bishops recognized, the authority of the Holy See in the temporal affairs of the country. He also showed his wisdom, good sense, and ardent desire to elevate and render permanent the Church in this country, by endeavoring to raise up an indigeneous clergy; and, whenever feasible, he preferred to appoint bishops born in the country. In the year 1856, he entered warmly into the project of establishing at Rome an American college or theological seminary for the training of American aspirants to the priesthood; and even purchased, at his own private expense, the convent of the Umilta, formerly a

Visitation convent, which, together with the adjoining elegant church, he presented to the bishops of the United States in 1859. It is well known that the college is flourishing, and now counts among the most zealous missionaries of our country many of her former pupils.

Among the many councils convened in this country during the pontificate of Pius the Ninth, and with his consent and encouragement, were two plenary councils held in Baltimore in the years 1852 and 1866, at which the Archbishop of that venerable see presided as apostolic delegate of His Holiness. He dignified the see of Baltimore by appointing its incumbent the President of all the plenary councils, and giving him the place of honor over all the other bishops of the United States.

While the first plenary council of Baltimore was in contemplation, Pius the Ninth was in exile in Gaeta, and as it was generally supposed that he would visit France, the American bishops invited him to extend his journey to America, and do them the honor of presiding over their deliberations. In his reply to this invitation, in a letter dated at Gaeta, the Holy Father assured the American bishops that nothing would gladden his heart more than to be in their midst, to embrace them in affection and love; but circumstances sternly commanded his presence in Europe. However, in acknowledgment of their courtesy, he sent in the year 1853, the Most Rev. Archbishop, afterwards Cardinal Bedini, with a flattering message to the President of the United States.

It was the Pope's wish to keep a Nuncio in Washington. But the project failed, owing to the peculiarities of the American form of government. Monsignor Bedini visited several dioceses, and so familiarized himself with the actual condition and future prospects of the Church in America, as to be able on his return to Rome to make a gratifying report to Pius the Ninth.

Early in the year 1875, the Holy Father bestowed another mark of his affection on the Church in America, and

gladdened the hearts of all, clergy and laity, by creating the illustrious Archbishop of New York, Most Rev. John McCloskey, a Cardinal of the Holy Roman Church. The

CARDINAL MC CLOSKEY.

Pontiff's correct discernment in selecting so worthy a prelate for the position of first American Cardinal was recognized by all as gratefully as the favor itself. The heart

of every one who knew the Cardinal elect re-echoed the sentiments of Pius the Ninth, as expressed in his letter to Archbishop Bayley, when requesting that Prelate to confer the robes of office upon the Cardinal. The Sovereign Pontiff wrote: "After the example of the Roman Pontiffs, our predecessors, it has ever been our care to fill the College of Cardinals, which is the Senate of the Church, with men whose piety, virtue and merits should correspond to the splendor of so great a dignity. It is this that has moved us to proclaim Cardinal of the Holy Roman Church, our venerable brother John McCloskey, Archbishop of New York, whose piety, learning, and devotion to this Apostolic See, and whose indefatigable zeal in the cultivation of the Lord's vineyard have been so conspicuously evident to us that we have thought him worthy of this great honor."

Monsignor, now Archbishop Roncetti, in company with his Secretary Father Ubaldi and Count Marefoschi, one of the Pope's Noble Guard, was sent from Rome to bear the Papal briefs and the official insignia from the Pontiff to the Cardinal.

As Monsignor Bedini, at an earlier date, so did the Papal ablegate Monsignor Roncetti make a tour of the United States, which enabled him, on his return to Rome, to lay before the Holy Father a report exceedingly grateful to one who takes such a profound interest in the progress of religion,

When the Great Republic announced its intention of holding the Centennial Exposition in honor of its one hundredth anniversary of independence, Pius the Ninth selected from his collection of mosaics in the Vatican Museum two of the most elegant and costly specimens, which he forwarded to America as his tribute to her great enterprise. They were unrivalled in beauty and value amid many others on exhibition in Philadelphia. It is not probable that, in this day of advanced ideas, these gifts of the Pope to the United States will meet the fate

which befell, several years previous, his splendid contribution to the projected Washington Monument at the Federal Capital. In compliance with the expressed wish of the American authorities, who solicited from every country specimens of their stone to be worked into the monument, he sent over a large block of the rarest kind of marble. No more beautiful stone would have graced the monument of "The Father of his Country." The history of this block of marble is still remembered, having been spitefully and maliciously broken into a thousand pieces by some unworthy and degenerate sons of *liberty*. Since the date of this piece of American vandalism, not another stone has been placed upon Washington's Monument. It will never be finished.

The Catholics of the United States honor and love Pius the Ninth as their father and friend, and together with the Catholics of the rest of Christendom send up their prayers to Heaven that he may triumph over his enemies.

TWENTY-EIGHTH CHAPTER.

THE SUPERNATURAL LIFE OF THE POPE.

IN the course of the long and chequered career of the venerable Vicar of Christ, the reader has met with incidents so peculiar and unusual as not only to preclude their explanation by any human process, but to force the conviction of the supernatural calling of the Pontiff. Every act—indeed, his whole life—bears the impress of superhuman and divine interposition. His own personal enemies and the most inveterate opponents of the Church are compelled to pronounce him a man beyond and above human calculation. Indeed, the very prolongation of his life, amid so many crushing trials and bitter disappointments, is a miracle in itself. Any person having the slightest knowledge of the wearing and destructive effects of unceasing anxiety and repeated disappointment upon the mental faculties, must stand in admiration at the clear and vigorous brain of the gray-haired Pastor, now completing his eighty-fifth year. Already the voice of the faithful has pronounced him, by anticipation, a Saint of the Church.

The few following relations of the supernatural events in the Pope's life are taken from Father Huguet's collection:

In April, 1850, a few days prior to the Pontiff's return from Gaeta to Rome, a French officer of rank, accompanied by his wife, who was a Protestant, and his two children, in visiting the Vatican Palace, strayed into the private apartments of the Pope. This lady, who was so firmly attached to her system of religion as to resist persistently the efforts of her husband to convert her, and

to refuse positively to complete their matrimonial felicity by consenting to worship at his altar, scrutinized very critically everything about the Pope's room. Perceiving in his private oratory a kneeling bench, she said to herself, "Here it is that the Head of the great Catholic Church daily implores from heaven a blessing upon the whole world. I wonder if it would be wrong for me to kneel down here and say a prayer for myself and my family." Almost mechanically she knelt down, buried her face in her hands, and prayed most fervently; and even involuntarily found herself recommending her children to the care of the Virgin Mother of God. As she raised her eyes, she was astonished to behold above the altar a majestic figure clothed in dazzling brightness, and holding her children by the hand, whilst in front of the altar stood the Pope. She was so bewildered and agitated by the vision that she looked down to see if her children were by her side. Her great agitation attracted the attention of her husband, who inquired in alarm whether she were sick. Complaining of a slight indisposition, she continued to meditate on her wonderful vision. A few days later, the 12th of April, the day on which the Pope returned in triumph to Rome, she was seated at a window in the Lateran Piazza to witness the procession. As soon as she saw the Pope, she recognized him from her vision. Her emotion now became uncontrollable, for again she saw, as in the Vatican chapel, the same figure of the Blessed Virgin above the Pope. She explained her agitation by feigning indisposition. At last the day arrived when the ladies of the French officers were to be presented to the Pope, and she was among the number. They stood in two rows, so that the Holy Father passed between, giving his blessing from side to side. On approaching Madame G., he caressed her children, asked their names, and presented each with a rosary. The mother was delighted and gratified. But imagine her emotion on again seeing the Mother of God

above the Sublime Vicar of Christ. Now she felt the gift of divine faith, and resolved to embrace the religion of Jesus Christ. After passing two whole nights in tears, she made known to her husband the miraculous vision, and on the 17th of May was received into the bosom of the Church. She was Confirmed by the Cardinal Vicar, and approached for the first time, together with her family, the table of the Lord, to receive her first Communion. When the Cardinal Vicar retired from the altar, the French officer took from his breast the Officer's Cross of Saint Gregory given him by the Holy Father, and placed it upon the altar, saying at the same time: "The favor bestowed upon me this day by heaven is so great that I am unable to express my heartfelt gratitude to my God. My decoration from the hands of the Pope is the dearest thing that I possess. I lay it upon the altar of my Blessed Mother, as a slight and imperfect acknowledgment of my gratitude."

A very well-known clergyman, remarkable for his great zeal in regard to the Holy Land, one day, when in an audience with the Pope, just before setting out for his missions in Palestine, asked the Holy Father for four blessings. "Four blessings!" exclaimed the Pope, much amused and puzzled; "most people are satisfied with one." "So would I, Holy Father, be satisfied with one for myself, but these are for other persons." "Ah!" said the Pope good-naturedly, "you wish to be a telegraph or a mail-carrier." "As you please, Holy Father, but don't refuse me the blessings; you have them to spare." The Pope granted his request, and he went away satisfied. After many years spent by this zealous missionary in bringing Mohammedans and Jews into the Church, in the land where Christ founded his Church, he returned to Rome, and was presented to the Pope. At the close of the audience, he said to the Pontiff, "Holy Father, do you remember the four blessings you gave all at once to a priest many years ago?" "Ah! now I remember

you," rejoined Pius. "What did you do with that fourfold blessing?" "I carried them with me far away, and placed them on the heads of four unbelieving heathens, and I have the consolation and the honor to assure you that they brought those four souls into the Church through the doors of baptism. You see how fruitful your blessings are." The Pope laughed and gave the zealous priest blessings for himself and for his missions in the Holy Land.

Viscount Poli, a soldier in the Pope's army, tells: There was, serving in the ranks of my regiment, a Protestant named Jecker, from the neighborhood of Luzerne, a man as brave as a lion. He was struck one day by a cannon-ball and mortally wounded. When on his deathbed he expressed a wish to see the Pope. That same evening the Pope went to visit the sick and wounded soldiers in the hospital, and came to the bedside of this brave man. "Holy Father," he gasped, "I am proud and happy to die in your defence." "Thanks, my son," replied the Pope. "But, Holy Father, I am a Protestant." "I am aware of that, my son." "I know I am going to die, but I feel happy and safe since you are near me." The Pope raised his hand and gave him a blessing. Instantaneously, although he had not mentioned it before, the wounded soldier declared that he wished to die in the ancient faith. He was baptized and expired a few minutes later.

Of the many miraculous cures performed by Pius the Ninth, we relate the following:

Sister Mary Celestine, a religious in the Convent of St. Antony, at Gubbio, a pious and devoted woman, was struck with a palsy which gradually affected her whole body, depriving her completely of the use of her limbs. The slightest movement caused her excruciating pain, and being pronounced by her physician utterly incurable, she saw death staring her in the face. One of her sisters in religion advised her to make a triduum or three days'

devotion to the Blessed Virgin, and to beseech her that she would obtain from God, through the graces and merits of the Holy Father, her restoration to health. On the third day, to the astonishment of all and especially of the physicians in attendance, she arose from her chair and walked briskly from the infirmary to her own cell. The pain and feebleness had disappeared. She was perfectly cured and lives to-day in the enjoyment of good health.

On one occasion the Holy Father was traveling, when he was accosted by a poor woman who had been for years an invalid, and who was confident that the Pope could cure her by the laying on of hands. Falling on her knees before him and presenting to him her little children, she appealed to him saying: "Holy Father, do not permit these little ones to lose their mother, they need her care and protection." Pius, much moved, replied gently: "I have not the power to command your sickness to depart from you, but I have a fatherly heart, and desire to cheer and comfort you, to pour some drops of consolation and hope into your troubled heart. My child, God is infinitely good and powerful; perhaps you have not prayed to him with sufficient confidence. Make a novena, or nine days' devotion, and I shall also pray to him; perhaps Heaven will hear our united prayers. Let us begin at once." He then began a prayer, all the bystanders kneeling down and uniting their prayers and intentions with his. At the end of the prayer the woman withdrew strengthened, and full of hope for her complete recovery.

In the Summer of 1866, the inmates of the Trappist Convent at Tre Fontane, near Rome, were afflicted with a malarial fever. Many of the fathers had died and several more were on the point of death. At the request of Monsignor de Merode, the Holy Father directed the friars to be removed to the Villa Mattei, which he placed at their disposal, and to which he himself repaired on the 12th of

August. Approaching the fever-stricken patients in their beds, he gave them his blessing. From the date of the Holy Father's visit they all began to recover, and finally became cured.

A priest from Rodez in France, during his sojourn in Rome, besought the Holy Father for his blessing for an aged priest and for a worthy religious sister of his neighborhood, both of whom had been sick for many years. When the priest reached home, he found that the sister had been cured at the moment of his interview with the Pope; and the priest was in a state of convalescence which resulted in his complete recovery.

These are but very few of the many extraordinary and inexplicable events in the life of Pius the Ninth.

TWENTY-NINTH CHAPTER.

CONCLUSION.

ON the 2d of November, 1858, the Holy Father, lost by death, his brother Joseph Mastai, and again another, the eldest, Gabriel, in July, 1869. Both of these sad events overwhelmed with grief the tender and affectionate heart of the Pontiff, though his affection was alleviated and lessened by the fond Christian hope of soon meeting them in another and more peaceful world. Sad, weary and ill, he on each occasion repaired alone to the Sanctuary of the "Sacred Stairs," and there performed much to his own comfort the Commemoration for the dead. In February, 1876, his last surviving brother, Louis, died leaving the Holy Pontiff the last of his generation. In November of the same year, the great Cardinal Antonelli died, and was succeeded in office by the illustrious Cardinal Franchi. In the following December, Cardinal Patrizi, the able and faithful Vicar General of Rome was summoned by a peaceful death from the side of Pius the Ninth. Both of these deceased Prelates had journeyed, hand in hand with their distinguished friend and Pontiff, through the whole of his public and ecclesiastical career in Rome. During the whole of his priestly and episcopal life, the Pope has been spared from severe or protracted illness. To-day, his general health is beyond doubt good, although, as he recently said of himself: "One cannot be an octogenarian with impunity." At certain moments, his face and figure show marks of infirmity; his eye has lost much of its former brilliancy, and his step is uncertain. His voice is now and then tremulous and broken. But in conversa-

PIUS THE NINTH PRAYING FOR HIS BROTHER.

tion, his whole countenance brightens up, his speech becomes firm, his manner vivacious, and he no longer looks the feeble old man of eighty-five, but a hale and well-preserved gentleman of sixty-five. When he addresses an assembly, the tones of his voice become strong and musical, the articulation beautifully clear. He makes gestures freely with both arms, and his hand is as steady as if he had nerves of iron. He is able and willing to meet the unceasing demands made upon his time and his strength by the throngs of devout pilgrims who come from all parts of the world to tender their love, sympathy and respect for the imprisoned Head of the Church.

Alarming reports of his dangerous illness and impending death, often come to his ears, from America and other distant parts of the globe. "When I look over certain Italian journals without finding the news of my last illness and death," said he lately, "it always seems to me that they have forgotten something." So far as anybody can see, his chances of living several years longer are very fair, for his constitution is sound.

He will probably be spared by Heaven to celebrate with the rest of the Catholic world, his fiftieth anniversary in the episcopate, on the 21st of May, 1877. Already steps have been taken throughout the whole world to make this second golden anniversary of the Pope, one of the grandest occasions of his whole life.

This history may conclude with a calculation made by the Rev. Father Huguet in France, according to which Catholics are to enjoy the happiness of having Pius the Ninth in their midst for a number of years to come. Father Huguet writes: St. Peter left the East in the year 42, at the season of the Jewish Passover, which in that year fell on the 23d of April. After his miraculous escape from the prison in Jerusalem, he took shipping in Antioch, landed at Bari and came on foot to Rome, where he established for all time the seat of the Papacy. From the 23d of April in the year 42, to the year 67, is counted a

period of 25 years, 2 months, and 6 days. These days were accomplished by Pius the Ninth on the 16th of June, 1871. St. Peter was bishop altogether 34 years, one month, and fifteen days, from the 14th of May, 33, to the 29th of June, 67. Therefore, if Pius the Ninth should live the full years of the Prince of the Apostles, his children will enjoy the great happiness and privilege of seeing amongst them their beloved Pontiff till the beginning of August, 1880. God grant it.

His energetic and comprehensive allocution, issued on the 12th of March, 1877, proved that, although aged and physically infirm, he still retained his mental vigor, his intense vitality, and, more than all, his heroic fortitude in the defence of the Church and her rights.

In this remarkable address to the Catholic world, the Sovereign Pontiff declared solemnly and emphatically that he was not in the enjoyment of the freedom necessary for the proper governing of the Universal Church. His words were: "Never, most assuredly never, can the Roman Pontiff be fully master of his liberty and his power, so long as he shall be under the subjection of the dominators in his capital. There is no other possible destiny for him in Rome but that of true Sovereign, or captive; and never can peace, serenity, or tranquillity for the whole Catholic Church exist so long as the exercise of the supreme ecclesiastical ministry shall be submitted to the passions of party, to the caprice of governments, the vicissitudes of political elections, or to the projects and the actions of unscrupulous men who will not hesitate to sacrifice justice to their own immediate ends."

For this unhappy and unjust restraint, Pius courageously prescribed the remedy, in the following powerful and significant language:

"In this state of things, we consider nothing more opportune, and we desire nothing more ardently, than to see these same Pastors, who have given us so many evi-

dences of their union in defence of the Rights of the Church, and of their good will towards this Apostolic See, exhort the faithful confided to them to make use of all the means which the laws of their country place within their reach, to act with promptness with those who govern, to induce these latter to consider more attentively the painful situation forced upon the Head of the Church, and take effective measures towards dissipating the obstacles that stand in the way of his absolute independence.

"But as it belongs to Almighty God to send light into the understanding, and to soften the hearts of men, we ask, not only you, Venerable Brethren, to offer up your fervent prayers to Him, especially in these days of propitiation, but we most earnestly exhort the Pastors of all Catholic peoples, to assemble together in their churches the faithful committed to them, that they may there offer up, from the bottom of their hearts, humble prayers for the salvation of our Mother Church, for the conversion of our enemies, and for the end of our so numerous and so heavy afflictions. God who loves those that fear Him and trust in His mercy, will, we are fully confident, vouchsafe to hear the prayer of that people who cries unto Him."

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